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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM.

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## RELIGIOUS MISCELLANY.

### GROUND OF THE OBLIGATION TO OBSERVE SUNDAY AS A SABBATH.

Many passages are found in the New Testament, which refer to a controversy, that agitated the primitive Church, in regard to the obligation of Christians to conform to the Jewish ritual. A large party, consisting principally of Jewish converts, maintained with zeal and perseverance, that the law of Moses was of universal and perpetual obligation; and that it was necessary that the Gentile Christians should submit to the requisitions of this law, or they could not be saved. The Apostles, themselves, having more enlarged views with respect to the design of the founder of the new religion, having imbibed a portion of its *free spirit*, and knowing that the distinct polity of the Jews, with their temple and their ordinances, was destined, in the course of events, ere long to pass away, constantly withstood the attempt of the Judaizing teachers to impose the burden of their ritual upon the Gentile converts. To conciliate the favour of well-disposed and inquiring, though not believing, Jews, and to allay the bitterness of those who were hostile, the Apostles appear to have themselves conformed, as a matter of expediency, to the outward observance of the Jewish ritual, and occasionally to have recommended the same prudent course to others, who were Jews by birth. Paul, the most firm and zealous advocate of the liberty of the Gentile Christians, acted in accommodation to Judish prejudice, in directing the circumcision of Timothy, and in complying himself with the ritual of purification.

By the same wise policy were the Apostles governed, in their observance of the Jewish Sabbath. They attended the services in the synagogue; and there is reason to believe that the Jewish Christians regarded it as a day of rest. They were accustomed, however, at the same time, to assemble for religious exercises, on the first day of the week, in commemoration of their Master's resurrection. 'Such appears to have been the state of things for a long time in the Christian Church. The two days were observed together.' In reference to this state of things, we perceive the meaning of Paul when he says, 'one man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded in his own mind.' 'He that regardeth the day, regardeth it unto the Lord.' He who observes the Jewish Sabbath does so in obedience to the convictions of duty, as being the will of the Lord; he that regardeth not the day, is equally convinced that it is not the will of his Master, that the Jewish Sabbath should be binding upon him. In regard to its observance, every one must be left to his convictions of duty; there is no positive precept delivered to Christians upon the subject.

No positive precept was delivered by Jesus Christ, to abolish the Jewish Sabbath; or to substitute another in its stead. When we take into view the circumstances of the case, it becomes apparent, that no such precept was to have been expected, either from our Savior or his Apostles. The Jewish law in relation to their Sabbath was a part of the law of the land, which our Savior did not feel himself authorized, or rather did not deem it prudent and politic, to attempt to alter. Such a course was consistent with his whole conduct. He uniformly avoided an interference with the affairs of the State. He never assumed political authority. He would otherwise have exposed himself to immediate arrest; have furnished his enemies with a valid accusation against him; and thus have facilitated their purpose of destroying him. He did what he could, by his actions and discourse, to divest the Sabbath of unauthorised additions, and to lessen the superstitious reverence in which it was held. He gave more liberal views of the nature and design of the institution; taught that it was lawful to do good upon the Sabbath day; that it was best sanctified by deeds of beneficence and charity; and that it was made to minister to man's improvement, and not man made to be its slave. It was in this way that our Savior honored the institution; and also by his repeated, probably by his *constant*, attendance upon the services of the synagogue.

If then he did not directly abolish the Jewish Sabbath, he could not reasonably institute another to be observed at the same time. This would have excited prejudice and complaint, and have retarded the progress of the new religion.

As Jewish citizens, and Jewish subjects, his disciples had a Sabbath which they were bound to keep. It would have been an extraordinary and a burdensome requisition to have enjoined upon them, at the same time, the observance of another. We could not, therefore, expect to find a positive precept of Jesus Christ either to abolish the Jewish Sabbath, or, in his life time, to substitute or to institute another.

What, then, should we expect afterwards from his Apostles? The converts they first made, being from among Gentile nations, were principally from those class of society, who seldom have much of their time or labor at their own disposal. The positive institution of a Sabbath for the observance of such converts, requiring the separation of a seventh part of their time from the service of their employers, to the purposes of rest or religion, would have been an institution, not likely to be favorably regarded, not likely even to be tolerated, by unbelieving masters, or unbelieving magistrates. They would not be likely to relinquish their claims one day in seven upon the labor or service of those they employed, or in any way submit to the loss of such a proportion of public industry. Such a requistion by the Apostles upon the new converts would have greatly encumbered their religion; and opposed a serious obstacle to its reception in the world.

'In reality, the institution of a weekly Sabbath,' as Paley has well remarked, 'is so connected with the functions of civil life, and requires so much of the concurrence of civil laws in its regulation and support, that it cannot, perhaps, properly be made the ordinance of any religion, till that religion be received as the religion of the State.'

No positive precept then was to have been expected from the Apostles. They 'could not abolish the Jewish Sabbath; it was a political ordinance, with which they were not at liberty to intermeddle; nor had they power to enact that another day should be publicly observed as a Sabbath in its stead. Besides, till Christianity had established itself, it was most desirable that the seventh day should still be observed, since it afforded the Apostles and first preachers of the Gospel the only fair opportunity of meeting with the Jews convened in large bodies in their synagogues, and at leisure to listen to their addresses.'

In conformity with the example of their master, the Apostles appear to have paid a due regard to the national sabbath, and to have given their attendance upon the services of the synagogue.

If then we find in the New Testament no account of the abolition of the Jewish Sabbath, or substitution of another, what was the origin of the Christian Sabbath, or how came the first day of the week to be religiously observed in room of the seventh? and on what ground does the obligation to observe it rest? We answer—the practice of the Apostles, and the churches they established. We have ample evidence that it was an early established custom with the Apostles and primitive Christians,—i. e. with those, who had the best means of knowing the will of their Master,—to assemble for religious purposes on the first day of the week; and that this day was soon distinguished above all others, by the appellation of the '*Lord's Day*.' Immediately after Christ's ascension, we are informed of the disciples uniting with one accord, in prayer and supplication;—we read of their being with one accord in one place,—of their continuing steadfastly in the Apostle's doctrine and fellowship;—continuing daily, with one accord, in the Temple; breaking bread, i. e. celebrating the supper, from house to house; lifting up the voice with one accord; coming together the first day of the week to break bread; coming together in the church, into one place, to celebrate the Lord's Supper; meeting and keeping silence in the church; we read of the whole church being gathered together in prayer, and coming into one place, a rich and a poor man entering the assembly; and lastly, not forsaking the assembling of themselves together.

It appears then, that, as has been stated by Paley, without any positive command of our Lord himself, 'the practice of assembling together at stated times, and especially on the first day of the week, for the purpose of joint devotion, religious exercises, and religious instruction, stands upon the highest and earliest authority by which the practice can come recommended to us,—the united examples of the Apostles and immediate followers of Jesus Christ.'

They were instructed, let it be remembered, by our Saviour himself, for the space of forty days after his resurrection, in the things pertaining to the kingdom of God, and had been favored with the influence of the Holy Spirit. 'An institution, therefore, which is founded on the common consent and practice of such persons, so circumstanced, may properly be considered as a divine institution.'

The important question has been agitated from the earliest period of the Church, whether the first day of the week, the Lord's day, or Sunday, is to be considered properly as a *Sabbath*, i. e. a *day of rest*? Is there any obligation upon Christians to abstain from labor, upon that day?

Sometimes this question has been decided in the affirmative; in the negative at others; and the whole aspect of society has been influenced by the decision. We are not aided in positively deciding it by anything in the New Testament. We will give a brief statement of the manner, in which the day has been regarded, in several Christian countries, and in different ages.

How far the Christians, for the first three centuries, deemed it obligatory upon them to abstain from labor, on the Lord's day, we are not informed. They never, that we read of, gave it the appellation of *a Sabbath*; but were accustomed to call it a *festival*. A writer of the second century, Clement of Alex. calls the Lord's day, though not *a Sabbath*, '*a day of rest, the chief of days, our rest indeed.*' How much time the early Christians spent in public worship, we are unable to determine. The most authentic account of their mode of worship is given by Justin Martyr, a Christian writer of the second century. 'On the day,' says he, 'that is called Sunday, there is an assembly of all who live in the cities, or in the country; and the acts of the Apostles, and the writings of the prophets are read, according as the time will permit. The president discourses, instructing the people, and exhorting them to good actions. Then we stand up to pray, and after prayer, bread and wine with water are brought, and the president offers prayers and thanksgivings as he is able, and the people join in saying amen. Then there is a distribution, and a partaking of the things, for which thanks were given, and they are sent to those who are absent by the deacons. The rich give according to their pleasure, and what is collected is deposited with the president, for the relief of widows, orphans, and the sick.' Attendance on such services must have required considerable intermission from their usual avocations. We are informed that 'they usually preached an hour; and their Psalms, it is said, were lengthened to an indefinite number. They met at 3 o'clock, which corresponded with our 9, in the morning; and we learn that they had both a morning and an evening service; in the morning, commemorating the resurrection, and in the evening, celebrating the Lord's supper. It must be evident enough, that the practice of attending such assemblies could hardly be followed without a cessation of worldly avocations.

At a later period, Augustine, speaking of the Lord's day, says it is so called 'because, in it, abstaining from all earthly labors, and the allurements of the world, we employ it only in divine worship.

In the beginning of the 4th century, it was decreed by the Emperor Constantine, that, for the future, the Sunday should be kept as a day of rest, in all cities and towns; but those, who resided in the country, he allowed to follow their work. It is not till two centuries later, that we hear of a decree of council, or any other ordinance, to prohibit this labor in the country.

Leaving these early periods of the church, we come down to comparatively recent times.

In English history are found many laws to regulate the observance of Sunday; sometimes to restrict labor and pastime, and at others, to enjoin them.

The English Reformers appear not to have been in favor of a sabbatical observance of the day. They procured an act of Parliament, in 1552, which described as *holydays* all Sundays in the year. It was enacted, 'that it shall be lawful to every husbandman, laborer, fisherman, and to all and every other person, upon these holydays, in harvest, or at any other time when necessity shall require, to labor, ride, fish, or work any kind of work, at their free wills and pleasure.' It was enacted, 'that all persons, vicars, and curates, shall teach and declare to their parishioners, that they may, with a safe and quiet conscience, in the time of harvest, labor upon the holy days and festivals, and save that thing, which God hath sent.' These directions were adopted by Queen Elizabeth, in 1559.

As the Puritans arose, they enjoined a strict and sabbatical observance of the Lord's day; and prohibited the sports and recreations which had been usually allowed before. Perceiving this, King James the 1st, issued his proclamation to allow and encourage, after divine service, all kinds of lawful games and exercises; and, by his authority, he endeavored to give sanction to a practice which his subjects regarded as profaneness and impiety. In the first year of the reign of his successor, laws were enacted for the strict observance of Sunday, which the Puritans then called the *Sabbath*. Indeed these different appellations of the day were, at that time, the well known symbols of the different parties.

Eight years afterwards, Charles 1., says Hume, 'renewed his father's edict for allowing sports and recreations, on Sunday, to such as attended public worship; and he ordered his proclamation, for that purpose, to be publicly read by the clergy, after divine service. Those, who were puritanically affected, refused obedience, and were punished by suspension, or deprivation.'

Subsequently to this, repeated acts were passed by perliament to enforce a more strict observance of the day; prohibiting, by heavy penalties, all unnecessary labor, traffic, travel, and amusement. So that at length it came to pass, as is recorded by Neal in his history of the Puritans, that the Lord's day was observed with remarkable strictness, the churches being crowded with numerous and attentive hearers, three or four times in the day; the officers of the peace patrolled the streets, and shut up all public houses; there was no travelling on the road, or walking in the fields, except in cases of absolute necessity. Religious exercises were set up in private families, as reading the scriptures, family prayer, repeating sermons, and singing of Psalms, which was so universal, that one might walk through the city of London, on the evening of the Lord's day, without seeing an idle person, or hearing anything but the voice of prayer or praise from churches and private houses.' In this state of things, we behold the complete triumph of Puritanism.

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The following is the conclusion of some remarks made by Rev. Mr. Bulfinch before the Convention of the Friends of Colonization, at Washington, May 6, 1842.

The undertaking of African Colonization was emphatically a missionary undertaking. And what might be the success of Christian missionaries there, when the spirit in which the enterprise was carried on should come to be known and appreciated among the inhabitants of the coast? It had been his pleasure, a short time since, to listen to an address from a most intelligent man, a chief of the Choctaw tribe of Indians. He had heard with surprise of the advances made by that and other tribes in Christian education and the arts of civilized life. The idea was now refuted, that it was impossible to Christianize and enlighten Indians. It had been effected; and tribes, savage but a short time since, were now with joy receiving the glad tidings of the kingdom of God. But in addressing the Indians, the missionary had everything against him. The white man had come among them, of a different race from their own; he had waged war against them; he had appeared sometimes as a wrathful conqueror, at other times as a tempter, beguiling and corrupting them by his intoxicating draught. The Indian looked upon the white man as his foe; and often would he tauntingly reply to the exhortations of the missionary, by telling him to teach his own brethren justice and forbearance, before he came to enforce the lessons of his religion upon the red man. Yet had the missionary won his way, and savage tribes were bending to the sceptre of the Savior. In what a different aspect will Christian influences approach the benighted myriads of Africa. The colonists appear, not as conquerors, but as brethren, of the same race as those whom they strive to enlighten. And while inviting them to the reception of the white man's faith, they are themselves the monuments of the white man's mercy and justice. It is in the voice of Christian sympathy and love that America addresses Africa, long and deeply injured Africa. We call on her children to abandon that horrible traffic in which the merchandise has been their brethren's flesh and blood. We too, we tell them, have sinned in this thing,—not like you, for we sold not our own fellow-countrymen and those of our own race, to strangers; but we have sinned. And now we come to you, and we bring to you these your brethren, whom we have liberated, and for whom we have purchased from you this home on your shore. We bring you that sacred book from which we have learned thus to do. It is the law of love, the law of God. Your soil is already hallowed as the resting place of some, who have died willing martyrs to your good and to the promulgation of this great law. Here rests the heroic ASHMUN, here rests BUCHANAN, here rest others who like them have given their lives for the glory of God and the good of man. These are the pledges of our sincerity. We have given of our substance,—we have given you of the lives of the most valued among us, that we might atone for the wrongs of Africa, that we might win this continent for Christ. Mr. President, can such an appeal be unheeded? Can the moral influence of this noble enterprise fail to aid, most powerfully, the direct efforts of the missionary in diffusing through that neglected and unhappy land, the blessings of civilization, and of true and pure religion?

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### HISTORICAL FACTS, THE BASIS OF CHRISTIANITY.

[From Burnap's Lectures on the History of Christianity.]

The first and fundamental element of our religion, is historical facts. It is this which draws the line between the New Testament and all books of human production. It is this which makes Christianity a religion, and not a philosophy; a Divine institution, and not a human contrivance; a record of certain truths, instead of a record of uncertain opinions; a system of doctrines to be taught upon authority, and not a series of speculations to be proposed upon the ground of their probability alone. This is the ground upon which the New Testament places itself before the world. It takes the position of a miraculous communication from God, sealed as coming from him by certain interruptions of the common course of nature, which God alone could effect. This was the uniform representation of Christ himself. He proposes his doctrines to the world, not as the probable speculations of human reason, but as certain truths which he had received from God, and taught on the authority of God; 'I have not spoken of myself, but the Father which sent me he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak.' In his last prayer with his disciples, 'I have given them the words which thou hast given me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.' 'If I do not the works of my Father, believe me not, but if I do, though ye believe not me, believe the works, that ye may know that the Father is in me, and I in him.'

Perfectly consistent with this position which he assumed, was the mode of his teaching. He bases nothing on argument or deduction; he proposes nothing to be received or rejected as probable or improbable. He announces every thing as a doctrine received by him from God, and resting on his authority as a teacher sent by God. After such declarations there is no middle ground. His doctrines failing of susport as inspired by God, cannot fall upon the next ground of philosophy. Nor can Jesus, failing to sustain his position as a teacher miraculously authenticated by God, take that of a wise philosopher. He becomes an impostor, or at best a reformer, resorting to pious fraud to introduce his salutary doctrines into the world.

That Christ regarded his religion as one of authority and miraculous attestation, will appear from the light in which he viewed his Apostles. He called them around him not as disciples to his doctrines merely, and the future teachers of them to the world, but as witnesses—witnesses of his miraculous credentials, 'Ye also shall bear witness, because ye have been with me from the beginning.' After his resurrection, he says to them, 'And ye shall be witnesses to me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.' He commissions them to teach the doctrines which they had received of him not as a man, but as a teacher sent from God; 'As my Father hath sent me, so send I you.' Or as Matthew has it, 'All authority is given me in heaven and earth,' that is, full authority for the purpose; 'Go ye therefore, and teach all nations.'

And so it was that the Apostles understood their commission. They commenced their preaching by bearing witness to the resurrection. They chose another Apostle in the place of Judas with reference to this very purpose: 'Wherefore, of these men which companied with us all the time that the Lord Jesus went out and in among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.' Peter, in his first speech to the Jews, bases the claim of his master to their belief and obedience upon the miraculous attestations of God to his mission and teaching: 'Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you, by miracles, and signs, and wonders, which God did by him in the midst of you, as ye yourselves also know, whom God hath raised up, whereof we are witnesses. Wherefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have Crucified, both Lord and Christ.' Such too were the sentiments of Paul; 'The Gospel of God, concerning his Son Jesus Christ our Lord, who was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.' It was to this great event, that the mind of the Apostle recurred in his old age, when a prisoner at Rome, in daily expectation of a cruel death: 'Remember that Jesus Christ was raised from the dead, according to my Gospel, for which cause I suffer affliction unto bonds.' Peter gives it a like prominence in the Gospel system; 'Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.'

Such is the fundamental character of the historical facts of the Christian religion, according to the representations of Jesus and his Apostles. No less so was it with the Christians of the first three centuries, as is proved by the earliest creed we have, that of the Apostles, as it is called. 'I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: The third day he rose from the dead, ascended into heaven,' &c. Here you see none of the abstract doctrines which have since been introduced into the creed of the church, but simple historical facts, level with the understandings of all.

These have constituted the power of Christianity in all ages. What has most given it majesty and authority in the minds of men, is the fact of its having been introduced into the world through a breach in the adamantine walls, which environ the dread order of nature. As the Jewish mind ever recurred to the passage through the Red Sea, the thunder of Sinai, and the cleaving of the Jordan, and not to the superior excellence of the laws of Moses, as the ground of their reverence, attachment and allegiance, so have the Christians ever recurred to the grave of Lazarus, to the funeral of Nain, and especially to the sepulchre and the mount of ascension, and, of consequence, to the glorified and immortal existence of Jesus, as the great distinction of their religion above all the systems of human philosophy. Such is human nature. Such is the quick and etherial capacity of the human soul, of being addressed and taught by God by other means than words. He teaches by things and events, which the soul interprets with the rapidity and certainty of light. It is thus with his own existence. There never was a verbal argument to prove the existence of God, which did not seem, after all, an elaborate mockery, or at best, a superfluous trifling, an attempt to express, in a clumsy proposition of verbal logic, a truth which is read in every leaf and is spoken by every voice in nature, from the purling of the brook to the howling of the storm and the roll of the thunder.

Just so was it in teaching man his duty. He did it most effectually by facts. He sent Jesus in human form to walk the plains of Judea, and tread the rounds of human duty spotless and sinless, subjected him to every species of trial, to exhibit through the whole, unshaken fortitude, unerring wisdom, unconquerable love. Christ himself was a Gospel of duty to man, more intelligible and commanding than all his discourses. Would God teach man his destiny? He suffers this wonderful model of all possible excellence to expire upon the cross in the presence of multitudes of witnesses, consigns him to the tomb hewn out of the rock, shut in by a stone rolled to the door of the sepulchre, sealed by legal authority, and watched over by a guard of soldiers—then through stone, and seal, and soldiery, raises him from the dead, shows him openly to multitudes, subjects him to the senses of chosen witnesses, and then takes him to heaven in open day in the presence of his previous friends and disciples.

These are the things which catch the eye of faith as it glances back through the ages to the origin of Christianity, and they speak a language intelligible to those to whom the written word is a sealed book. It was this feature of Christianity, its being founded on a few plain historical facts, and in a manner expressed and embodied in them, which fitted it to live, and reign, and sanctify the soul through those ages of intellectual darkness, which soon settled on the world after the establishment of Christianity. The Gospel was preached to the eyes and hearts of multitudes by painting and sculpture, from whose minds the words of Jesus were shut up in the mute pages of a mysterious book. The infant Savior, heralded by angels, and honored by the sages of the East, even when abased to the rude usages of a manger, spoke the great fact of the Divine interposition for human salvation. The cross on which he died became the cherished symbol of the mercy of God to sinful, erring man; and whether borne on the bosom of beauty, or glittering upon the spires of churches, spoke the same universal language, which had been expressed by every sacrifice from the offering of Abel to the crucifixion of Christ, the need of guilty man of pardon from on high, and the readiness of the Father of men to forgive his repentant offspring. To all, both cultivated and barbarian, once the threshold of nothingness and oblivion, the sepulchre transfigured by the resurrection of Jesus, has become the vestibule of immortality, and the fact that he, who was once our teacher here on earth, is now a glorified spirit in the invisible world, bows our hearts before the doctrines which he taught, more than all the demonstrations of human wisdom.

Such is man, and such is the adaptation of the Gospel to his wants. I do not deny that there may be some spirits of a finer texture, or a more exquisite culture, who do not need these external signatures of God to the truth of Christianity, but who read its divinity in every line and sentiment. But the majority of mankind are not gifted with such acuteness of moral and spiritual discernment. They are obliged to rest on such evidence as satisfied Nicodemus. 'Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him.' Or the man that was restored to sight, having been born blind, 'Since the world began it was not heard, that any man opened the eyes of the blind. If this man were not of God, he could do nothing.'

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### MORAL CONDITION OF THE NATION.

[From Mr. Mann's Oration before the authorities of the City of Boston, July 4, 1842.]

I tremble at the catalogue of national crimes which we are exhibiting before heaven and earth! The party rancor and vilification which rages through our newspaper press,—in utter forgetfulness or contempt of the great spiritual law, that when men pass from judgment to passion, they will soon pass from passion to violence! The fraud, falsehood, bribery, perjury, perpetrated at our elections; and the spirit of wantonness or malice,—of pride or envy, in which the sacred privilege of voting is exercised! The practice of double voting, like parricide in Rome, unheard of in the early days of the Republic, is becoming more and more frequent. Although, in some of the States, a property qualification, and in some even a landed qualification is necessary; yet the number of votes given at the last presidential election, equalled, almost without a fraction, one sixth part of the whole free population in the Union. In one of the States the number of votes exceeded, by a large fraction, one fifth of the whole population,—men, women, and children. Will it not be a new form of a Republic,—unknown alike to ancient or modern writers;—when the question shall be,—not how many voters there are, but how many ballots can be printed, and put surreptitiously into the ballot-box? Then, there is the fraudulent sequestration of votes, by the returning officers, because the majority is adverse to their own favorite candidates,—which has now been done, on a large scale, in three of the principal States of the Union! The scenes of violence enacted, not only *without*, but *within* the Capitol of the nation: and the halls, which should be consecrated to order, and solemnity, and a devout consultation upon the unspeakable magnitude and value of the interests of this great people, desecrated by outrage, and Bilingsgate, and drunken brawls! Challenges given, and duels fought by Members of Congress, in violation, or evasion, of their own lately enacted law against them; and, within the space of a few days, a proud and prominent member, from a proud and prominent State,—the countryman of Washington, and Jefferson, and Madison, put under bonds *to keep the peace*, like a wild, freshlanded Carib. In two of our legislative assemblies, one member has been murdered by another member, in open day, and during the hours of session;—in one of the cases, the deed being perpetrated by the presiding officer of the assembly, who descended from his chair, and pierced the heart of his victim with a bowie knife,—and still goes unpunished though not unhonored. What outbreaks of violence all over the country;—the lynching of five men, at one time, at Vicksburg; the valley of the Mississippi, from St. Louis to New Orleans, lighted, almost as with watch fires, by the burning of human beings;—the riots and demolitions, at New York, at Philadelphia, at Baltimore, at Alton, at Cincinnati; yes, and the spectacle of our own more serene part of the heavens, crimsoned, at midnight, by a conflagration of the dwelling-place of women and female children,—a deed incited and brutally executed, through prejudice, and hostility towards a sect which takes the liberty to protest against Protestants, as Protestants protested against them!

And, in addition to this barbarian force and lawlessness, are not the business relations of the community contaminated, more and more, with speculation and knavery? In mercantile honor and honesty, in the intercourse between buyer and seller, is there not a luxation of all the joints of the body commercial and social? The number of fraudulent bankruptcies,—fraudulent in the incurring of the debts, if not in the surrender of the assets;—the rapacity of speculation; the breaches of private trust; the embezzlement of corporate funds; the abscondings with government property; the malversation of government fiduciaries, whether of a United States Bank, or a Girard College; the repudiation of State debts; and that other class of offences which combines the criminality both of fraud and force,—such as the shooting of a sheriff, who attempted to execute civil process,—or the burning of a bank with all its contents, by a company of debtors, in Mississippi, because their notes had been lodged in it for collection!

Let us look at another aspect of this case. The number of convicts at present in confinement, in the penitentiaries, and State prisons of the Union, is very nearly four thousand seven hundred and fifty, and the average duration of their imprisonment is about four years. The number under sentence *for crime*, in common jails, and houses of correction, is not less than the preceding, and the average length of their imprisonment is estimated at six months. Suppose that these culprits live, on an average, but eight years after their enlargement; and we have the appalling number of *eighty-five thousand five hundred* convicted criminals,—proved offenders against the laws of God and man,—almost universally adults,—at large, mingling in our society, and a very large portion of them competent to vote; there being but three States in all this Union, where, by the constitution of the State, a conviction for felony, or any infamous offence, works a forfeiture of the elective franchise. YES! *voters good and true*,—for the wrong side, and to send you and me to perdition! And I do not believe there is one state in the Union, whose elections for governor and other high officers, have not, sometimes, been so nearly a drawn game, that its quota of this felon host,—its own battalion of sin, would not have been able to decide them, by what a politician would call—a very respectable majority!

I have somewhere seen the number of atheists,—of Abner Kneeland's men,—in the United States, stated fearfully high; but upon what authority, or after what extent and accuracy of investigation, I am not able to say. These are all *men*,—if not all *voters*; for, thank Heaven, the female heart is untenantable by atheism. But a fact, far more important than the number of *theoretical* atheists, is the number of *practical* atheists,—of those who live without God in the world,—who have neither faith nor practice, respecting the existence, the immutability, and the inevitable execution of the Divine Laws. I say the number of *practical* atheists is the question of greater importance; for who can live in this world and mingle with its people, and not be more and more deeply impressed, day by day, with the divine wisdom of the criterion, 'By their fruits ye shall know them?' Actions are fruits, while pharisaical professions are only gilded signs or placards, hung upon thistles and thornbushes, saying, 'Ho all ye; *we* bear figs and grapes!'

In this review, I pass by those combinations of ignorance and false teaching, which lead to Mormonism, and Millerism, and Perfectionism. I pass by that reckless and flagitious spirit, which, on the Canadian border, lately came so near to involving us in a conflict with the most powerful nation on earth. I pass by our treatment of the aborigines. I pass by such an event as the Florida war, which has already cost this nation more than thirty millions of dollars; and which, as is now notorious, was instigated by desperadoes, because it promised to prove for them, as it has proved, a more lucrative business than other modes of swindling or depredation.

With irrepressible, but unspeakable joy, I pass by the hundreds of thousands of inebriates, who, so lately, lay weltering upon the sea of Intemperance;—yet who, periodically, were *rafted up*, by political partisans,—as men raft up float-wood,—to drop their foul votes into the ballot-box, and elect the rulers of a self-called free and Christian people;—these do I gladly pass by, for the waters of that deluge are subsiding; and already thousands and ten thousands,—yea, more than ten times ten thousand,—have found an Ararat on the *Terra Firma* of Abstinence.

Fellow-Citizens,—from this glimpse,—this mere bird's-eye view,—of our intellectual and moral condition, I do not hesitate to affirm, that our republican edifice, at this time,—in present fact and truth,—is not sustained by those columns of solid and ever-during adamant,—intelligence and virtue. Its various parts are only just clinging together by that remarkable cohesion,—that mutual bearing and support, which unsound portions of a structure may impart to each other; and which, as every mechanic well knows, will, for a time, hold the rotten materials of an edifice together, although not one of its timbers could support its own weight;—and unless, therefore, a new substructure can be placed beneath every buttress and angle of this boasted Temple of Liberty, it will soon totter and fall, and bury all indwellers in its ruins.

Let those, then, whose wealth is lost or jeoparded, by fraud or misgovernment; let those who quake with apprehension for the fate of all they hold dear; let those who behold and lament the desecrations of all that is holy; let rulers whose counsels are perplexed, whose plans are baffled, whose laws defied or evaded; let them all know, that whatever ills they feel or fear,

are but the just retributions of a righteous heaven for neglected childhood.

Remember, then, the child whose voice first lisps, to-day, before that voice shall whisper sedition in secret, or thunder treason at the head of an armed band. Remember the child whose hand, to-day, first lifts its tiny bauble, before that hand shall scatter fire-brands, arrows, and death. Remember those sportive groups of youth, in whose halcyon bosoms there sleeps an ocean, as yet scarcely ruffled by the passions, which soon shall heave it as with tempest's strength. Remember, that whatever station in life you may fill, these mortals, these immortals, are your care. Devote, expend, consecrate yourselves to the holy work of their improvement. Pour out light and truth, as God pours sunshine and rain. No longer seek knowledge as the luxury of a few, but dispense it amongst all as the bread of life. Learn only how the ignorant may learn; how the innocent may be preserved; the vicious reclaimed. Call down the astronomer from the skies; call up the geologist from his subterraneous explorations; summon, if need be, the mightiest intellects from the Council Chamber of the nation; enter cloistered halls, where the scholiast muses over superfluous annotations; disolve conclave and synod, where subtle polemics are vainly discussing their barren dogmas; collect whatever of talent, or erudition, or eloquence, or authority, the broad land can supply, *and go forth*, AND TEACH THIS PEOPLE. For, in the name of the living God, it must be proclaimed, that licentiousness shall be the liberty; and violence and chicanery shall be the law; and superstition and craft shall be the religion; and the self destructive indulgence of all sensual and unhallowed passions, shall be the only happiness of that people who neglect the education of their children.


## CHRISTIAN REGISTER.

BOSTON, AUGUST 20, 1842.


### MR. MANN'S ORATION.

The Oration, delivered in this City on the fourth of July last by the Hon. Horace Mann, an extract from which we have given above, should be every where read, and the facts and reflections it contains should be pondered well. It could not fail, we think, to rouse the attention of the people of this country to the great defects in our present systems of education intellectual and moral, and to the peril from this quarter that threatens our cherished institutions. We thank Mr. Mann for the truths he has spoken, and honor him for the boldness with which he has spoken them. He has sounded an alarm which must be heard and felt. He fears not the cry of '*alarmist*' from those who love repose themselves, and wish the slumber of the public mind to be undisturbed. We agree with him in thinking that it is no part of wisdom, but, on the other hand, the extremest infatuation, either to close our eyes to the dangers which surround us, or endeavor to persuade ourselves of their non-existence. When every thing we hold dear depends upon ourselves, its safety must consist in our watchfulness and care. To quote the language of the oration, 'trusts, responsibilities, interests, vaster in amount, more sacred in character, than ever before in the providence of God were committed to any people, have been committed to us.' 'In this exigency, I affirm that we need far more of wisdom and rectitude than we possess. Preparations for our present condition have been so long neglected, that we now have a double duty to perform. We have not only to propitiate to our aid a host of good spirits, but we have to exorcise a host of evil ones. Every aspect of our affairs, public and private, demonstrates that we need, for their successful management, a vast accession to the common stock of intelligence and virtue.'

The late census of the United States discloses the startling fact, that there are in our midst more than *half a million of free white inhabitants, over twenty years of age, who are unable either to read or write.* In each of the States of Virginia, and Tennessee, there are nearly 60,000 of this class, in North Carolina over 56,000, in New York and Kentucky each, about 45,000, and in New England, this land of free schools, where it may be said that every child has within his reach the means of learning, it appears that there are more than 13,000, of which number 4448 are found in Massachusetts. All these, be it remembered, are *free white* inhabitants, over *twenty years of age*, a large proportion of whom are *legal voters*, and their numbers sufficient, in any election, to turn the scale. We will quote a passage of the Oration upon this point.

We have not for years past, and we shall not have, at least for many years to come, an election of a President, or a Congress, or a Governor of a state,—chosen under written constitutions, and to legislate and act under written constitutions, whose choice will not be dependent upon, and determinable by, *legal* voters, unable to read and write,—voters who do not know, and cannot know, whether they vote for King Log or King Stork. The illustrious and noble band who framed the constitution of the Union,—Washington, Adams, Franklin, Jefferson, Madison—who adjusted all the principles which it contains, by the line and plummet, and weighed the words which describe them in scales so nice as to tremble beneath the dust of the balance,—expended the energies of their mighty minds to perfect an instrument, which, before half a century should pass away, was doomed to be administered, controlled, expounded, by men unable to read and write.'

We have boasted long enough of what our fathers did in establishing free schools, and transmitting their privileges to ourselves. It would seem as though we had been living under the delusive idea that the work was all done to our hands; that the system, having been constructed and set a going, would continue to go on of itself, requiring but little if any of our aid. Or, it may be, that the unspeakable privileges of free schools have come to be undervalued and neglected, from the operation of that principle of our nature, which leads us to make scarcity the measure of value, and to regard that as of the least worth which is most cheap and common. However this may be, the fact is too plain to be doubted, and too important to be lightly treated, that there are thousands and thousands in our midst who are as ignorant as they would have been if there were no school house in the land, or if letters had never been invented. Though the cases of extreme ignorance above referred to, particularly in New England, are principally imported cases,—yet personal observation long since convinced us, that there are many heads of families, and native citizens, who are too little sensible of the privileges which our schools offer to be at any pains to induce their children to attend.

It is a question which yields to few others in importance, what can be done to remedy this evil? Is there any way, by which the citizens of this free republic may be made to appreciate their privileges? We would put the question to Legislators, whether an ability to write a ballot, or to read one when written, should not be made one of the qualifications for the exercise of the right of suffrage? *Qualifications*, we should suppose, would refer more particularly *to the possessions or acquisitions of the mind.*

But the defects in our systems of education are equally great in a moral point of view. The tendencies and influences in our public schools are any thing but favorable to morals. Scarcely any instruction is imparted on the great subjects of duty, and every thing of a religious nature, owing to the mutual jealousies of sects, is carefully excluded. Immense numbers, in consequence, who do not attend upon Sunday schools, are growing up, soon to take an active part, and make their influence felt, in society, who have neither been taught to fear God nor regard man. From this quarter the danger is most imminent. It is depicted toward the close of the oration before us, in a manner that is truly fearful.

The obligations are solemn and momentous which devolve upon the present toward the coming generation. In no small degree we are constituted the arbiters, not merely of our own, but of our children's destiny. The rich inheritance that has come down to us from our fathers can be preserved only by public intelligence and public virtue. Of public virtue the main pillar is the sanctity of domestic ties, the purity of domestic life. Bearing directly on public sentiment in respect to this, is a class of influences, which we should have been pleased to see described by Mr. Mann, with that graphic power he displays, so rarely equalled, viz., the influences that operate through the lectures of such individuals as Dr. Lardner, whose *scientific attainments, instead of blackening the more, are made to gloss over the infamy of his character; and through the patronage extended to such lectures by those who are considered as occupying respectable stations in society.* How immensely important is it that public sentiment should be rightly directed! and how fearful must be the responsibility of those, who give the law to custom, and whose judgment and conduct are referred to as the standard of others!

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### ENGLISH DEISM.
### HUME'S ARGUMENT AGAINST MIRACLES.

Before taking our leave of Hume, it seems proper to advert to his celebrated argument, so often boasted of as conclusive, against the credibility of miracles; an argument, however, which, when stated with precision, is at once perceived to be a fallacy. 'A miracle,' he says, 'is a violation of the laws of nature; and, as a firm and unalterable experience has established these laws, the proof against a miracle is as entire as any argument from experience can possibly be imagined.' To say nothing of this definition of a miracle, which is far from accurate, the point of this argument may be made more distinct by a little change in the form and phraseology. 'We have *uniform experience* of the *invariable* operation of the laws of nature; but we have not such experience of the invariable truth of human testimony. Therefore no human testimony can prove a miracle.' In other words, 'Human testimony, of the truth of which we *have not a uniform experience*, can never be proof of a violation of the laws of nature, of whose *inviolability we have a uniform experience.* This boasted argument may be clearly shown to be what the logicians call a *petitio principii*; a mere begging of the question. For, to assume a uniform experience of the invariable operation of nature's laws, (i. e. the experience of all mankind in all ages, for this is necessary to the argument,) is to take for granted, at the outset, that a miracle has never been witnessed, is to take for granted the very thing that is proposed for proof. But, it may be replied further to this argument, that *experience* in regard to the operation of nature's laws does not amount to the certainty maintained. We are, indeed, so constituted by nature, as to expect the future to be like the past. Having experienced, for instance, the rising of the tide, in a particular place, from day to day, we are led, by the nature that is given us, to anticipate the continuance of the same effect for the time to come. And yet our assurance is not of that nature, as to resist all testimony, however full and unexceptionable, that, on a particular day, there was some cause which prevented its recurrence. We feel an assurance in the uniformity of the laws of nature only until we think we have reason to believe that that uniformity has been interrupted. If any sufficient reason appear for the interposition of God, then our assurance in the uniformity of nature ceases. In the same manner as, when absent from our homes, we feel an assurance of finding our families safe on our return, because such has been our uniform exeprience in time past; yet we shall feel this assurance no longer, if any reason present itself for apprehension: so we feel an assurance in the uniformity of nature till, and only till, we have a reason for believing it will be interrupted. In fine, there is a presumption beforehand in favor of miracles. There is utility in their performance. They are calculated to arouse the mind from that insensibility which is apt to be produced by the uniform operation of physical laws. The mind is prone to 'slumber on the regularity of the universe.' The agency of a presiding Deity is not recognized, because events seem to follow each other in a regular and established order, and the idea of physical cause and effect springs up in the mind, and excludes from it the suggestion of a superior power. It is needful, therefore, that the human mind should be awakened by deviations from the established order; and that hardness and insensibility should give place to the devout recognition of a God. In fine, miracles are necessary in order to any divine communication. If there be any need of such communication, there is the same need for the performance of miracles. A miracle, indeed, is involved in the idea of a Revelation; for a *Revelation* is a *supernatural communication*, and, if *supernatural*, then *miraculous.* In the same degree, then, in which it is probable beforehand, that God would make a Revelation, it is probable that he would perform miracles. There is, too, something more corresponding to our ideas of the paternal character of God, in the supposition that he has had communication with men in a miraculous manner. As for Christianity, it is *essentially a miraculous religion; miraculous in its origin; miraculous in the circumstances of its propagation.* No work performed by Jesus in attestation of his authority is to be compared, in point of its miraculous character, to the rise of *such a religion*, at *such a time*, in *such a quarter of the world*, and *preached* and *propagated* by *such instruments*, and with *such astonishing success.* In every part it bears upon itself the stamp of its Divinity; the impress of a miraculous character. Jesus appealed to his miracles, as the credentials of his divine commission. He rests every thing upon *authority.* He does not attempt to prove, by argument, and reasoning, the truth of his doctrines. He speaks as one, who is filled with the consciousness of divine truth and power. 'Verily, verily, I say unto you,' is the form of expression, with which he frequently announces important truth. And he claims to be received as a messenger of the truth, on the ground of the miracles which he wrought. 'The works, that I do in my Father's name, they bear witness of me.'

### 'CHRISTIANITY NOT FOUNDED ON ARGUMENT.'

In noticing the principal writings of the English Deists, we ought not entirely to pass over an anonymous pamphlet which was published at London in the year 1742, entitled 'Christianity not founded on argument,' as the leading principles which it advocates seem not unlike to some, which have been presented to the public attention at the present day, just one century from the date of their original appearance. The author manifests great zeal for religion, and expresses himself in the language of piety and devotion. He maintains that faith is not founded upon evidence, that it has nothing to do with the conviction of the understanding; that '*that* person best enjoys faith who never asked himself one single question about it, and never dealt at all in the evidence.' The true ground of faith is stated to be '*a particular revelation imparted to every individual.*' He asserts that 'the Holy Ghost irradiates the souls of believers at once with an irresistible light from heaven, that flashes conviction in a moment, so that this faith is completed in an instant, and the most perfect and finished creed produced at once, without any tedious deductions of our own.' This infallible guide of inspiration is spoken of as being promised 'to abide with us to the end of the world, that one might not be left liable, one moment, to a possibility of error and imposture; and as speaking the same thing to all, and bringing them all to think alike.' Immediate inspiration imparted to the individual is represented as the 'sole foundation of Christian faith.' Such is the complete sufficiency of this inward light, which lighteneth every man who cometh into the world, that 'all outward instruction, and even the Scriptures themselves,' are considered as 'entirely useless;' they, who are thus illuminated, 'need not concern themselves about the *credit of ancient miracles, or the genuineness of distant records.*' The Scriptures are contemptuously spoken of as '*manuscript authorities*,' and '*paper revelations.*'

The appearance of this pamphlet was hailed with joy by the enemies of Christianity, though they regarded its fundamental positions as absurd. It was met and conclusively answered by Doddridge, by Benson, in his 'Reasonableness of the Christian Religion,' by Thomas Randolph, in a tract, entitled 'The Christian's faith a rational assent,' and by Leland, in 'Remarks on a late pamphlet, entitled 'Christianity not founded on argument.'

### REVIEW.

In reviewing the ground, over which we have now passed, the most obvious reflexion, that presents itself, is, that these deistical writers, though boasting much of the sufficiency of the light of natural religion, have nevertheless been at utter variance among themselves, in regard to what the light of nature teaches, or what constitutes this natural religion. No two independent thinkers among them have been able to agree in regard to the most important particulars. One has believed in God's moral government, another has denied that he takes any concern in the affairs of the world. One has declared (as did Lord Herbert) that certain religious truths are inscribed by nature on the minds of all; another has refused to recognize these truths, and rejected them as foolish fancies, or idle dreams.

One has believed in the immortality of the soul, and a future retribution; another has affirmed that the soul as well as the body is mortal, that death is the total extinction of all conscious existence. And he, finally, who must be pronounced the most acute, and ingenious among them, reasoned himself into the strange conviction, that there was no evidence for the existence of any thing external to himself,—that he was assured of nothing but his own ideas and impressions. What then becomes of the boasted sufficiency of the light of nature? Is not the idea of a universal natural religion the merest fiction? There was but one point, in which the English Deists could agree; there was but a single bond of connexion between them; and the same may be affirmed of the infidels of every age; and that was their opposition to Christianity; hostility to all revealed religion; enmity to the church and its ministers, stigmatized by them as dishonest and mercenary priests.

To the writings of the ancient heathen philosophers the advocates of natural religion have been fond of appealing; not seeming to be aware, however, that the differences were as great among these same heathen philosophers as among themselves, in regard to the fundamental doctrines and duties of natural religion; not seeming to be aware that the wisest and best of those philosophers were in the extremest doubt and uncertainty, in regard to the character and government of God, and man's accountability, and immortality. The utmost they appear to have attained was, not the assurance, not any firm belief, but a *hope only* of immortality. The appeal, moreover, to the ancient heathen philosophers and moralists must fail to answer the purpose intended, unless it can be shewn, that these same philosophers and moralists made their discoveries by the bare light of nature, and without assistance derived from written or traditionary revelation. Nothing, we are persuaded, can be more plainly proved than this, that those very truths which Deists have asserted to be doctrines of natural religion, and to afford proof of the sufficiency of the light of nature, have never yet been reasoned out by the unaided powers of man; but have been derived, more or less directly, from *Revelation*, and *Revelation only.* While enjoying the benefits of Revelation; living in the midst of the light which it has shed upon the character and providence of God, upon the origin, the condition, the duty and the destiny of man; and acquainted from childhood with the fundamental truths which it discovers; the greatest and the best of the advocates of natural religion have been strangely insensible of the true source of their illumination, or have, with criminal ingratitude, disowned their obligation. Where is the ground of pretence which any modern advocate of natural religion can have, that if he himself had lived without the light of the Gospel he would have been wiser than Socrates, Plato, or Cicero, the profoundest intellects of the heathen world?

The uncertainty, the doubt, the hesitation of each of these, in regard to fundamental religious truth, are well known. The fairest experiment possible had been made by them of what human reason could accomplish, under circumstances most advantageous, at a time when learning, science, and philosophy had been cultivated extensively, and carried to their highest point of perfection; and no proof more conclusive can be wanted of the utter insufficiency of the light of nature; and the absolute necessity of Divine Revelation.

The English Deists we have mentioned do not appear to have had any just conceptions of pure Christianity. They saw the corruptions of the popular religion, their reason revolted at the errors and absurdities which were intermingled with the truths of the gospel, and, without examining, discriminating, and separating the one from the other, they adopted the summary process of throwing them up altogether.

### ADVOCATES OF CHRISTIANITY.—CONTRAST AND CONCLUSION.

But whatever evil may have resulted from the efforts of unbelievers, they have been instrumental, unintentionally, in effecting great good. Candid and inquiring minds have been led to more careful and thorough examination of the Scriptures, and the discovery has been made that those parts of the popular faith, which were commonly assailed in the attacks of the unbeliever, are, in reality, no part of genuine Christianity, but human errors which have been intermingled with it; unauthorized and unseemly additions to the divine structure. Christianity, in consequence, has come forth from the trial, *purified* and *refined*, like gold from the fire.

The evidences, also, for the divine origin of Christianity have been more thoroughly investigated and brought out; and some of the greatest and most cultivated intellects, which have appeared upon our earth, have, upon mature examination, professed their conviction of the truth of our religion, and have voluntarily enlisted in its support. A long catalogue of names might be given of believers and defenders of Christianity, celebrated, all the world over, for greatness of mind, for depth of research, for extent and variety of learning, for integrity and sincerity of purpose, and for the brightest virtues that can adorn the character. We will mention, however, no names from among the clergy; as they may be said to be partial and interested advocates. And, from the number of illustrious *laymen*, who have written in defence of Christianity, we will select but a few. There was the celebrated Pascal, one of the brightest intellects of his own or any other age; Grotius, an acute philosopher and jurist, and a profound theologian; Puffendorf, distinguished for his knowledge of the law of nature and nations; Ezekiel Spanheim, of extensive and elegant erudition; Lord Bacon, universally acknowledged as *the father of experimental philosophy*; Selden, distinguished as a Hebrew and oriental scholar, and called by Grotius, the '*Glory of the English nation*;' Sir Matthew Hale, Lord Chief Justice, who, for honor and integrity and profound legal attainments, was the brightest ornament of the English bench; Hon. Robert Boyle, illustrious by his birth, his talents, his learning and his virtue, and justly ranked among the first philosophers and best men of any age or country; John Locke, second to no one as a philosopher of the human mind, and ever to be honored for his wisdom, his piety and virtue, his love of truth, and diligence in its pursuit, and his noble ardor in the cause of civil and religious liberty; and, though last, by no means least, Sir Isaac Newton, a *name*, of which it has been said, that 'it is every where pronounced with reverence; for it is associated with all that is most exalted in intellect.' He has been deservedly called the greatest philosopher and mathematician the world ever produced. Such are some of the great names, which appear among laymen, as profound students of the scriptures, firm believers in Christianity, and able champions in its defence.

How striking is the contrast exhibited, when they are thus placed by the side of the skeptics and unbelievers! 'What then, if some have not believed? Shall their unbelief make the faith of God of none effect? God forbid!' Fear not, oh Christian, for the stability of thy faith! It is founded upon an ever'asting rock; and the gates of hell shall never prevail against it.

G.

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### A SHORT SERMON, BY A LAYMAN.

'For our rejoicing is this, the testimony of our conscience.' A good conscience was the source or cause of the Apostle's joy. It is necessary to the joy of every one. And it is natural and reasonable it should be so. He only is happy who condemneth not himself in what he allows and does. 'if our heart condemn us not, then have we confidence towards God,' and 'we shall have rejoicing in ourselves, and not in another.' We must resolve with the righteous Job, 'Till I die, I will not remove mine integrity from me, my righteousness I hold fast and will not let it go; my heart shall not reproach me so long as I live.' A clear conscience secures peace, and inspires with hope. And nothing else can. To the thoughtless and the wicked, to those who have gone astray, repentance and faith are necessary. Repentance, or a change of mind and affections, that we may become holy; and faith, by which we embrace and rely on the gracious promises of God for pardon and favor—these are necessary, as a foundation. These are the first steps in a good life and character, but these once laid, we must go on in the ways of obedience and holiness, that our religious joy may be stable, strong and abiding. And without such an obedient course, professions of faith and repentance will not afford us substantial peace and happiness. The conscience must be purged from dead works, and be pure and approving from a holy life and conversation; or our expectations of joy will be in vain, our rejoicing will be of short duration, and vanish before a just self-examination. How necessary then, that we always have a pure conscience; that we maintain a conscience void of offence both towards God and man.

We should also be careful to have an enlightened conscience, that it may be a true and safe guide. If we permit it to be darkened or perverted, it will not guide us aright. If it be not clear and pure, it can impart only transient gleams of joy, obscured by doubts and fears.

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### RECENT PUBLICATIONS.

**Lectures on the History of Christianity. By George W. Burnap, Pastor of the First Independent Church of Baltimore, Author of Lectures to Young Men, and Lectures on the Sphere and Duties of Woman, &c. Baltimore, Cushing & Brother: 1842. 12mo. pp. 370.**

Those of our readers, and they are many we are sure, who are acquainted with the previous writings of Mr. Burnap, will be pleased to see that he has given to the public a work upon this subject. They can find it at Mr. Munroe's Book Store, in Washington Street, in this city. At a period, when efforts are made on the part of some to throw discredit upon Christianity as a Religion founded upon facts, when the authority of Jesus is set aside, and an appeal is made to the inward illumination of the individual, to the 'reason's intuition of the absolute and the true,' such a work is well-timed. There is need that the attention of the public should be directed to the Christian scriptures, as the authentic record of a Revelation from God to man; and to Jesus Christ as a special messenger, authorized to promulgate the Divine will. This we understand to have been a leading object in these Lectures of Mr. Burnap. They treat of the preparation which was made, both among heathen nations and the Jews, for the advent of Jesus; of the condition of the world at that time, in reference to literature and morals, philosophy and religion; of the sects and scisms among our Savior's countrymen, their opinions, prejudices, feelings, expectations in reference to their Messiah; of the personal character of Jesus, the originality of his religion, and the adaptation of his discourses to the circumstances which surrounded him; of the character and expectations of the apostles, and the effect of Christ's preaching on them; of the character and qualifications of Paul, in particular; of the controversies in the Church; and of the design and contents of the principal epistles. The whole is concluded by an analysis of the New Testament. The aim is to show, 'that Christianity is a Religion and not a philosophy. is founded on fact, and not on speculation, not resting on argument, but on authority.' This appears in the extract we have given on our first page. Every contribution toward such an object is deserving of the Christian's grateful regard. Mr. Burnap tells us he has given, in these Lectures, 'the results of seventeen years of diligent investigation directed to the study of the Bible, with the best aids which the present state of theological science affords.' His views appear to us correct, in regard to the manner in which the Scriptures should be studied. 'The first requisite to the understanding of the New Testament is a thorough knowledge of the circumstances, opinions and expectations of the age of Christ and the Apostles.' This position is a sound one. Such knowledge, and such only, will enable us to make application of the true rule never to be lost sight of in the interpretation of Scripture, viz., to make a distinction between those things which were addressed to the early Christians as men in general, and those which were addressed to them as such men in particular, or men placed in such particular circumstances. It is the former only which are universal, the latter are local and temporary, in their application.

We present to our readers two or three extracts, as a sample of the book.

'In undertaking the Course of Lectures, of which this is the first, on the History of Christianity, I have been prompted by the desire of adding greater interest to our Sunday evening exercises, by treating a class of subjects which cannot appropriately be introduced into ordinary religious instruction, and by imparting a species of knowledge which can be obtained only by long study and access to ample libraries, yet which renders the records of our faith more interesting and intelligible than they can be without such collateral information. As it happens, the New Testament is almost the only record of the times and the nation of which it treats, which is accessible to most readers. It gives a knowledge of the state of the world as it then was, only incidentally. Of the times preceding, it gives us no idea. Between the last page of Malachi and the first of Matthew, though separated by a few blank leaves of our common bibles, there intervened a period of almost five hundred years, during which the face of the world and the condition of mankind were more changed than they ever have been in the same time, if we except the period since the discovery of America.

If we look at the world as we see it through the pages of Ezra, Nehemiah, and Haggai, the last of the Old Testament writers, we see the nation of the Jews just returned from a seventy years' captivity, recommencing their national existence after having been overrun and absorbed in the first great monarchy that swept over the earth. Their acquaintance with the rest of the world was very limited, only extending to the Caldeans, the Phenicians, the Egyptians, and a few inconsiderable tribes. Their ideas seem to be limited likewise, and to extend but little beyond the principles of the Mosaic religion, which had been promulgated about fifteen centuries before.

We open the New Testament and a new scene presents itself. Judea and Jerusalem are filled with new people, of strange costume, manners, and language. We read that the accusation of Jesus was written over him as he hung upon the cross, in Hebrew, and Greek, and Latin. Whence came these foreign dialects? When the Old Testament was closed the Greek was scarcely a written language, confined to a small corner of Europe; and Rome, from which the Latin language went abroad, was a straggling village upon the banks of the Tyber. Of this whole period, in which nations and monarchies had been born and flourished and decayed, the Bible gives us no trace. Our introduction into Judea in the New Testament is therefore altogether abrupt and unprepared.

To give some general idea of these preceding events, I shall devote the first part of the series to the Providential preparation of the world for the advent of the Redeemer, and the circumstances in the condition of the human race, which made that period a conjuncture most opportune for the introduction of a spiritual and universal religion.'

The following extract from the beginning of the 9th Lecture is on the personal character of Jesus.

'There is no subject which literature approaches with such diffidence as the personal character and history of Christ. There is no theme on which language is found so inadequate and imperfect. A person in human form, with every attribute of humanity, except sin, exhibiting perfect goodness in combination with infallible wisdom, clothed with extensive power over physical nature, and a knowledge of futurity at once extensive and circumstantial; the declared end and object of a train of miraculous interpositions running back to the very foundation of the world, himself the beginning and cause of a new order of things, embracing the whole world and all succeeding times; his doctrines destined to sway the minds of the millions of the human race, to form their opinions, to shape their expectations, to reign in their minds and judge their actions, to convict and purify their consciences, to cleanse them from sin, and prepare them for his own society and the presence of God in the spiritual world,—worthily to speak of such a Being is a task before which I confess that my speech falters, and my vocabulary seems meagre and inadequate.

This difficulty remains, whatever view we adopt of his metaphysical rank in the universe. From the hoarse controversy as to the nature of Christ, so early raised in the Christian church, and, which more than any other cause, has disturbed its harmony, I am most happy to escape. As the historian of Christianity, I am exempted from mingling in any such strife. The historian has only to do with facts. The facts of Christianity involve us in no controversy as to the nature of Christ. That belongs to the history of opinions, and volumes on volumes would not contain their endless diversity. What men have thought of the person of Jesus of Nazareth, and what he actually was, and did, and taught, and brought to pass, are two things entirely distinct. The former is a matter of mere speculation, the latter embraces all that is necessary to the Christian's life or hope.

The two paragraphs which follow are from the concluding Lecture.

'I speak of Jesus as the sole fountain of doctrine in the Christian religion. The Evangelists contain the Gospel, and the whole Gospel. They, from the very nature of the case, contain all that is essential to it. No doctrine can be a fundamental doctrine of the Gospel, which is not found there. The Apostles were merely disciples and teachers, not originators, not co-ordinate with Christ in any respect. They were to teach their converts 'to observe whatsoever he had commanded them.'

The doctrines of Christianity are to be sought solely in the discourses and parables of Christ. There they are expressed with a power and a beauty, which leave all human wisdom and eloquence behind. Their very want of technical system and arrangement is one of the evidences of their Divine original. All the systems of ethics and religion, which the wit of man has framed, when contrasted with the Gospel, appear like the little beds, and terraces, and walks of a garden, when compared with the boundless and diversified exuberance of universal nature, of hill and valley, of mountain and stream, of field and forest, of ocean and continent.'

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**Christ the way to God. By Rev. Converse Francis, D. D. Printed for the American Unitarian Association, Boston: August, 1842.**

This tract, by the Rev. Dr. Francis, will be read at the present time with *much* interest. Its object is to show the greatness of the contrast between being far off, having no hope, and without God in the world,' and being 'in Christ Jesus,' being 'made nigh by the blood of Christ.' We extract a few paragraphs.

In the case of the Ephesians of old, we may find the type or illustration of a general spiritual fact in the human condition. This fact was not peculiar to those whom Paul addressed. It reappears continually wherever man is found, as indeed does every fact which has its conditions in the soul. If we are brought to understand what Christ and Christianity are, we, as well as they of old, must feel the force of the contrast I have spoken of. The recorded history of man's spirit every where, in its passage from darkness to light, from struggle to calmness, from barrenness or scoffing to the life of faith and improvement, is little else than a representation of this contrast. To this religious experiences, rightly understood, bear an affecting testimony. Even when these experiences, as may frequently be the case, are largely mingled with the outbreaks of fanaticism, still there is a germ of vital truth, a central reality, in them,—else they would not be the expression, as they often are, of what an earnest and true soul has to tell of its progress. The rhetoric in such cases may be in the bad style of coarseness and exaggeration; but the fact, which that rhetoric aims to signify, may be a high and solemn fact. The consciousness or the observation of every day testifies, that the heart of man has its experiences,—its history of joys and sorrows, of darkness and light, of victory and defeat. Through these transitions it works its way, with various success, in business, in friendship, in labor, in all the common relations of life. Surely it cannot be that in religion, its highest concernment, it should have no history, or, which is the same thing, no experiences. Disgust with fanaticism must not make us forgetful of the great realities of the Christian life. We must not be unwisely blind to the fact, that the religious improvement, or, to use the better word, the regeneration of the human soul, implies necessarily a contrast between the past and the present, and in some cases a sharp and searching contrast.

May it not be stated as a fact in spiritual history, that there is such a thing as alienation from truth and righteousness? The question so obviously has its answer, that to ask it seems almost a piece of simplicity. Perhaps the saddest, the most fearful expression to be found in any book, is that used by the Apostle, 'without God in the world.' But sad and fearful as it is, does it not describe an actual condition of man now as truly as it did eighteen hundred years ago,—here in America as well as there at Ephesus?

But now, says Paul, 'in Christ Jesus ye, who were sometime far off, are made nigh by the blood of Christ,' that is, by the divine efficacy of his mission hallowed and sealed by his death on the cross. May we too, like those of Ephesus, be thus made nigh? Doubtless we may. We are so, whenever instead of being without God and without Christ, we are with God and with Christ. To receive into the sources of our own spirit-life that vital power of renewal, which the Son of God can impart to us, is to be 'made nigh' by him.

The mediation of Jesus Christ is a mediation peculiar, distinct, and divine in its

character, a channel for the conveyance of that holy power, by which the soul is saved from spiritual death, and brought into spiritual life. Christianity was, I conceive, in the true sense of the expression, a supernatural movement in God's moral government for the rescue of man from darkness and sin. The mission of Jesus was stamped with a divine authority by those miraculous works, which no man could do except God were with him, illustrated as they are by the light reflected from those other tokens of God's peculiar presence in him, which shine with a significance not to be mistaken. I see not how, upon principles of just reasoning, the miraculous parts of the history of Jesus can be separated from the other parts. To me they seem woven together in one beautiful whole, wherein appears the broad impress of the hand of God. In those supernatural works wrought in wisdom and love, combined with the other evidences that the spirit was given without measure unto Jesus, and taken in connexion with that divine Life whose strange beauty still shines upon us 'like a star that dwells apart,' we have the proof that he spoke and acted under the guidance and by the authority of God. Here appeared among men one, who dwelt in union with the Father, one into whom the spirit of wisdom, love, and truth came from the Fountain of Inspiration, one who in the still and stainless depths of his inner being, saw that which eye had not seen, and heard that which ear had not heard, a spirit of heavenly mould who took patiently the cross which was his reward from an unbelieving world, and poured out that blood which became the seed of the world; salvation,—from whose life-giving word sprung a Church, against which the gates of hell have not prevailed,—a Church with those beautiful and hallowed ordinances, which, as symbols and memorials, have cherished the piety of the good for so many ages, and of which, it seems to me, no one who looks at them from the true point of view, can speak with disparagement, still less with contempt,—a Church, which has done the greatest work recorded in history for those portions of the globe, where knowledge and refinement have thrown their fairest, broadest light. Now take this train of connected facts, which cluster around the name of Jesus, and say, among all the mediations, of which the world is full, what one shall be mentioned in comparison with this mediation? What name is woven through and through the history of man's redemption into spiritual life, like the name of him who came 'to seek and to save that which was lost?"

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Thoughts on the Present Collegiate System in the United States. By Francis Wayland. Boston: Gould, Kendall & Lincoln, 1842. 18mo. pp. 160.

This is an able work, upon a most important subject, by one, whose position and experience render him most competent to express an opinion. He examines the system of instruction and discipline in our Colleges, points out what he considers as defects, and suggests the remedies. He believes the system susceptible of improvement in regard to the visitorial power. Higher qualifications, he believes, are needed on the part of the trustees and corporators, to enable them to select the most competent instructors, and a greater interest, he thinks, should be taken by them in the cause of education. He would have the 'professorships in all our colleges open to competition,' believing that, 'were every candidate sure that the election would be decided upon the merits of the case, the stimulus to intellectual cultivation in this country would be greatly increased, and the honor of an academical appointment immeasurably augmented.' He suggests also, that the tenure and emoluments of office should, as far as possible, be made to depend upon the labor and the success of the incumbent.' Instruction is given, he thinks, upon too many branches in our colleges; so much study is crowded into four years, that the attainments of the pupils are superficial. He believes that our colleges sent out more thorough scholars, during the fifty years preceding the revolution, than in the same period subsequent. The stimulants brought to bear on the pupils he considers as extremely imperfect. He would recommend more searching examinations, and a public annunciation of the standing of every student at the close of every term; that public opinion may thus be 'brought to bear upon each individual.' Several changes he would recommend for the purpose of a more complete moral supervision. In suggesting changes, however, he does not recommend 'any wholesale revolutions to be immediately effected,' but his 'desire is to make out the points, at which we are to aim, in the changes which we attempt to introduce.'

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Messrs Editors,—An '*Old Subscriber*,' in your paper of July 9th., requests you to insert an article, entitled, '*Power of the Voice over Children.*' He says, 'I know not the origin of the enclosed article, (cut from a Philadelphia paper) but should its truth and beauty strike you, as they have me, you will be delighted to pass it on to another circle of readers, through the columns of the Register.'

Will you please permit me to state that the article in question was written by Rev. A. B. Muzzey, of Cambridge, and published in 'The Mother's Assistant and Young Lady's Friend, for last November. This is a Monthly Periodical, issued at No. 1, Cornhill, in this city, and is a work, in each number of which an '*Old Subscriber*,' and any others who choose to take it may find, each month, articles equal in merit to that entitled '*Power of the Voice over Children.*'

Respectfully Yours,

WM. C. BROWN

*Boston, Aug. 12th, 1842.*

*** The Worcester Association will hold their next Meeting in Northboro,' on Tuesday, Aug. 30th, at 5 1-2 o'clock P. M.

A. HILL *Scribe.*

*Aug. 18th, 1842.*

THE BOSTON DAILY AMERICAN is the title of a political paper, recently established in this city, to advocate the claims of Henry Clay to the Presidency. It is conducted with ability, and much editorial tact; but we take the liberty to suggest to the Editor, whether he do not mistake the tone of moral sentiment in this community, if he suppose that the cause can be aided by expressions of profaneness or vulgarity?

MAINE UNITARIAN CONVENTION.

The Maine Convention of Unitarian Churches will be held at Bangor on the 31st inst., at 9 o'clock, A. M. Public exercises will be held at Rev. Mr. Hedges' Church on the evening of that day, when a Sermon will be delivered and addresses made after the reading of his Report of the Central Committee.

Per order, JONATHAN COLE,
*Sec'y of Committee.*

## OBITUARY.

MISS MARY R. ELLIS.

Died, in this city, 11th inst., Miss Mary R. Ellis, only daughter of Eben Ellis, Esq., aged 20.

In the death of this young lady, her immediate family, her nearest and remotest connexions, and a large circle of sympathising friends, have occasion for more than a usual depth of sorrow. She was to them all an object of more than common interest. From a child she had excited the fondest hopes, and, as the blossom and the fruit were unfolded with ripening years, they were in no respect disappointed.—Obedience, ingenuousness, benevolence and fidelity were traits of character so manifest at every stage of her progress,—and these were so interwoven with the sweetest vivacity, the most constant cheerfulness, the best good sense, and an earnest desire to *be* good and *do* good, that she could not fail to win the affections and respect of all that knew her. And a close observer could not fail to see as the foundation of all this a deep fountain from whence these living waters were constantly springing up—the fountain of piety—a love of duty and a love of God. It is true, that as yet she had made no public professions of this, but her deep interest in the Sunday School through many years as a pupil and teacher, and her connexion in an important office, young as she was, with the Benevolent Association connected with the Church where she worshipped, with other kindred proofs, were such decisive indications of her principles and motives, as to leave no room for doubt on this important and interesting subject. There was such a harmony in her whole character,—such a blending of the kind, the true and the useful,—such a fidelity in the discharge of all her duties, at every successive stage of life, whether as a child, a sister, a pupil, a teacher, or as a member of more general society, that all her friends were looking forward to a life of more than ordinary usefulness and happiness. But by the inscrutable ways of Providence, in the very beginning, as it were, of such a life, she was laid upon a dying bed, and visited with a sickness which seemed at first but too acute to be of long continuance, but which was protracted through many weeks. But young as she was, and pleasant and desirable as were the prospects before her,—surrounded by friends who deeply loved her, and with the fondest hopes garnered up in her heart for the future, she met it with the utmost calmness; she bore it all with the greatest patience,—no voice of murmuring or complaint; no word of distrust or fear; but all was peaceful, quiet and resigned; and when, as it seemed to her, the last hour had come, collected, self-possessed, entirely resigned, she called her friends around her, took an affectionate leave of each, and gave a parting word of kindly counsel, expressing her readiness to be absent from the body, that she might be present with the Lord.—a perfect willingness to leave all for that better inheritance which was in prospect before her in another and better world. This done, she possessed her soul in patience, and waited calmly for the hour of her departure, and at last fell gently to sleep in peace. May the God of all grace and consolation send comfort to the many mourners' hearts, so that all the tender ties which have thus been ruptured, may be healed by the balm in Gilead; so that the young among the mourning friends, as well as the old, may be enabled to say from the heart,—'It is good for me that I have been afflicted.'

GEORGE W. HOLLIS.

Died in this city on the 9th inst, George W. Hollis, 28.

Rarely has it been our privilege to fall in with any one, whose integrity so won our esteem, and whose purity so elevated our feelings, as did these trials in the subject of this notice. In days of health he moved among us a being of such transparency, that a glance assured us he was a man to be trusted; and in seasons of sickness, his cheerful submission was an equal assurance that we had not mistaken him. His presence acted like a living voice to reprove wrong doing, for he had a soul with whose emotions anything but the right struck strange discord.

It is not well to let such scenes pass away, without learning the lessons they are designed to teach. The triumphs over temptation and suffering, which our friend manifested, are such as interest all most deeply, for all are called upon to achieve them, and without their attainment, life is worse than useless. The departure of such an one is an earnest of a future life. Men cannot prevail upon themselves to believe that worth ripens only to perish. They feel that its appropriate region is a higher and purer sphere, and before this conviction the darkness of skepticism vanishes.

Such lessons teach the great object of our present existence, inasmuch as the good man greatly transcends the purity of childhood. The latter is the purity of innocence only, the former the purity of virtue. One who has lived till he has learned that this world is a Father's world, who experiences temptation in his daily walk, yet learns to turn a deaf ear to its entreaties—who, keenly alive to his imperfections, yet as keenly laments them—such an one must enter as no novice into the kingdom above. He has here tuned his soul to the harmonies of celestial music, and has made some progress in love and purity, the language of heaven. G.

## GENERAL INTELLIGENCE.

CONGRESS.

*Congress.*—During the week following the latest accounts of Congressional proceeding mentioned in our last paper, the two Houses have matured much business, of a local and minor description.

The Veto was received, by the majority, with great disapprobation. Mr. Adams made a speech of great severity, on the subject, and finally moved a reference of the subject to a special Committee of thirteen. That Committee have made their Report. Some idea of its character, and of the state of affairs at Washington, may be had from the following passages quoted from the Boston Daily Advertiser of Thursday.

The special committee on the Veto, at a meeting on Monday morning, adopted Mr. Adams's report on that subject. It is said to be a wonderful and powerful composition, containing a historical review of the Financial legislation of Congress connected with an exhibition of the State of the Treasury when the last Administration went out of power. It reviews the course of the President in a manner peculiar to Mr. Adams, and parts of it are said to be extremely caustic and severe. It recommends, in conclusion, no action by Congress in reference to the recent Veto, but proposes a resolution providing for an amendment of the Constitution, restricting the Veto power.

The report would have been presented to the House on Monday, but that Mr. Gilmer had not finished a minority report which we wished to present, as a friend to the President. Mr. C. J. Ingersoll will make another minority report, in which possibly Mr. Roosevelt will concur. It has been supposed, however, that Mr. Roosevelt would make a fourth report, advocating his free trade views.

The Treaty and documents have been printed for the use of the Senate, which held a short executive session on the subject, on Monday.

The action of Congress with regard to a Revenue Bill is still entirely uncertain.

*The Druzes.*—We have spoken occasionally of the Syrian Missions. In a late Report in regard to this mission, we find some interesting statements which we transfer to our columns. After stating, that the intercourse of the Missionaries with the Druzes began to be important in the winter of 1835 and 1836, the Report proceeds:—

'As is almost always the case with unevangelized communities, who of course have no correct idea of spiritual benefits, the Druzes were at first led to seek the friendship of the mission by the hope of temporal advantages. Individuals then wished to be connected with the mission, in the hope of being protected from the military conscription of Mehemet Ali. At a later period, they were influenced by the hope of obtaining a national government of their own, dependent, indeed, on the Porte, but independent of the Maronites, and under the protection of England. With this hope, they determined to become Protestant Christians, and for that purpose put themselves formally under the instruction of the American mission, which was authorized to establish schools throughout all their villages.'

The expectations from schools were disappointed by political events and charges. And the people generally were thereby relieved from the influence of the Sheikhs. Alluding to these charges the Report says.

'The great Druze sheikhs have fallen; and the missionaries are left at liberty to hold direct intercourse with the common people, who regard them as friends, and whose friendly intercourse with the mission has never been interrupted since its commencement, except by immediate danger of oppression. And it is a curious and important fact, that among this people, religion is a matter of choice, and not of inheritance. No one is a Druze, in the religious sense of the term, by birth. The candidate must be a person of sound mind and sound body, and must voluntarily seek for admission. Hence a large part of the people remain uninitiated, are in fact of no religion, and according to the notions that prevail among them, have their religion yet to choose. The advantage which the mission may derive from this fact, is obvious. In every other sect in that region, and almost in the world, every child inherits the religion of his father, and must practice it, or be punished as an apostate.

Among the Druzes, too, a strong feeling has been excited in favor of education, and there is an earnest desire for schools throughout this country.'

Notwithstanding these favorable circumstances, the civil and political condition of the country presents many and serious obstacles to success. The favorable disposition of the Druzes is the most encouraging circumstance as regards the success of the mission.

*Italy.*—A correspondent of the New York Observer thus speaks of Italy.

The present state of feeling in Italy is far more favorable than our countrymen generally suppose. That country is often viewed as one of the darkest places of the earth; because from its superstition, ignorance, immortality and false principles have been extended to other countries. It is, however, a remarkable fact, that there are multitudes of the Italians who scorn the intellectual chains which many other people choose to wear, and utterly reject the doctrines which are elsewhere preached as peculiarly Italian.

It is difficult, for example, to find an educated Italian who is not an open opponent of the Pope; and, if the cause of his opposition is asked for, the answer is, 'We know him too well to love or to approve. Go to Rome, and you will learn why we wish the papacy overthrown. It is the great foe of our country, and every man sees how it acts against his own individual happiness. It has not a hook left to hang upon except the bayonets of Austria; and if the principle of *Nonintervention* were extended to Italy to-day, to-morrow there would be no Pope.'

*Professor Morse's Electric Telegraph.*—We were highly gratified on Monday last by witnessing the practical operation of the Electric Telegraph invented by our countryman Prof. S. F. B. Morse—of which all our readers have heard, but with the principle and beautiful operation of which, we apprehend, but few are acquainted. We regard it as among the most wonderful and, prospectively, the most useful applications of science to the great purposes of life which the present age has seen. It purposes, and, for aught we can see, with good ground of success, to announce, in every part of the country to which it may be extended, any information with unerring certainty and at the same instant of time. This stupendous result is to be accomplished by the power of galvanism; and the instrument by which it is to be done, though perhaps difficult of description, is yet simple and its operation easily understood. In the first place, by an alphabet, in which the twenty-six letters are represented by different combinations of the *dot* and the *dash*, the communication is written upon paper at the remote extremity of the Telegraph. The machine by which this is directly done is small and simple, moved by a weight like clock work, the slip of paper being wound about a cylinder and carried under the style by the operation of the machinery. To the style or pen which makes the marks is attached, in a convenient method, a piece of iron which rests just above a mass of soft iron, which is instantly rendered a magnet by the transmission of the electric current. The operation of the Telegraph is therefore easily seen. Suppose one extremity to be in Washington, and the other in New York—the communication being formed by protected wires traversing the intermediate distance. A person at Washington wishes to convey news to this city. He has before him the two extremities of the wires and the means of sending along a current of the electric fluid. The instant he brings them together the soft mass in New York becomes a magnet—the iron above it is drawn towards it and the style to which it is attached is pressed upon the paper and this, being carried forward by the machinery which is at the same instant, by another magnet, set in motion, receives the impression. As soon as the two wires are separated, the soft iron is no longer a magnet—the iron above is no longer attracted and the pen no longer rests upon the paper. By bringing the wires in contact and instantly separating them, a *dot* is made; by keeping them in contact for a little time, a *dash;* and by the combination of these two all the words in the language may be written and read.

By the most accurate experiments that have been made, it is found that the electric fluid moves at the rate of 288,000 miles in a second; and as this is the only limit to the speed with which news may be transmitted by Prof. Morse's Telegraph, it is evident that for all terrestial purposes it promises all that the most *enterprising newspapers* could desire. Twenty-five letters can easily be made by it in a minute—so that the President's Message, or any other document, could easily be sent to any part of the continent faster than a compositor could set it up. The modification to which it may be subjected are almost endless. Prof. Morse has already invented a method to make his Telegraph *speak* as well as write; another to enable the locomotive upon a railroad track to 'report progress' at every mile or furlong of its career, at the most distant extremity, without the aid of any man; and a third whereby the same thing may be announced in all the cities of the Union at the same instant.

The advantages of this Telegraph over that of Wheatstone, of which so much has been said, are evident and marked. It will be recollected from our description of that invention that the letters or words are indicated by the direction given to a magnet needle by the electric current. In this case, then unless some one were watching at the instant, the needle would change its position and the message be lost. By Prof. Morse's Telegraph the words are *written down*, letter for letter, and may be read as well a year as a minute afterward. It is found, too, that the passage of a cloud charged with electricity over the instrument completely deranges the operation of the needles in Mr. Wheatstone's instrument, and that in a certain state of the atmosphere it is therefore entirely worthless. Nothing of this kind has the slightest influence on the Telegraph of Prof. Morse. Its operation is always instantaneous, certain and complete. It has already been fully tried for a distance of nearly forty miles, and is just as effective as at a distance of as many feet.

The immense importance of this invention must be seen at a glance;—it will be a powerful engine, for good or for evil, as those into whose hands it may fall may be disposed to use it. We understand that Prof. Morse intends immediately to submit his experiments to Congress with a view of asking an appropriation to enable him to perfect his arrangements, if the Government shall not see fit to purchase it for its own purposes. We trust that it will receive the attention it deserves, and that out of a regard to their own interests as well as in justice to the distinguished inventor, the authorities at Washington will secure its control. If it should pass into the hands of private companies it might prove a formidable rival to the Post Office Department in some of its most important functions, and in subserving the purposes of stock-jobbers and gamblers, might be productive of infinite mischief and injustice. Prof. Morse has already spent upon his invention years of ardent labor and thousands of dollars from his private purse; and though a Committee in the House has once reported unanimously in favor of an appropriation of $30,000 to establish a line of Electric Telegraphs—nothing decisive has ever been done by Congress. We trust the invention will as soon as possible, receive the attention its high importance and utility so justly merit.—*Tribune.*

To this account of the Electric Telegraph we would add the fact that Prof. Morse has established incontrovertibly his claim to *priority* of invention of the first practicable Electric Telegraph. The two European Telegraphs which have been in operation, the one by Prof. Wheatstone in England, the other by Prof. Steinheil in Bavaria were invented the former three years, the latter five years after Prof. Morse's. We would also observe that, the Academy of Industry of Paris, as well as a Commission of the French Government having examined each of these systems of Electric Telegraphs, gave their voices in favor of Prof. Morse's, and the Academy awarded him the large medal of honor.

*Allegiance to Civil Government.*—We cheerfully comply with the request of our correspondent to publish the resolutions inserted below. They show in what light the mass of the religious population of Rhode Island regard the late outbreak in that State.

PROVIDENCE, AUG. 12, 1842.

Dear Sir, Will you have the goodness to copy from the Christian Watchman the Resolutions of the first Baptist Church in Providence relating to the recent Rebelion in Rhode Island.

They are in every respect honorable to the patriotism and Christian character, of the most ancient as well as one of the largest and most respectable among the Baptist Churches of the United States. I wish they could be published in every religious Paper in the land.

Yours, H.

*Allegiance to Civil Government.*

At a special meeting of the First Baptist Church in Providence, held July 14th, 1842, the following preamble and resolutions were, without dissent, adopted as an expression of the sentiments of the church, and were subsequently ordered to be published in the Christian Watchman; viz:

Whereas, it is believed that many professors of religion of various denominations have been engaged, either directly or indirectly in the late unlawful attempts to overturn the government of this State—therefore

*Resolved*, That as a church and as individuals we hold allegiance to the civil government to be a *christian duty*, enforced by many precepts and sanctioned by the whole spirit of the Gospel. See Matthew 22: 21. Romans 13: 1--. Titus 3: 1--3. 1st Peter 2. 13—17.

*Resolved*, That we regard any members of this church, who have aided or countenanced the late insurrectionary movements in this State, as having *grievously erred*, and as bound in duty to their brethren and to the cause of Christ, to repent, to confess, and to renounce their error.

*Resolved*, That by these errors of our brethren, we are reminded of the weakness and imperfection of christian character, and are admonished to cultivate, with increased assiduity, that firmness of principle and that regard for duty, which may keep us over in the right way.

A. CASWELL, *Moderator.*

A true copy from the records,
L. H. ELLIOTT, *Clerk.*

CLASS OF 1829.

The members of this Class will meet at the American House, in Boston, at 8 o'clock, in the evening of Commencement day.

E. L. Cunningham, B. R. Curtis, Wm. Gray, E. Weston, *Committee.*

## MARRIAGES.

In this city, Mr. George B. Lothrop of Boston, to Miss Eunice W Wheeler of Cambridge; Mr Joseph B Richardson to Miss Eliza Grace.

In this city, on Sunday evening last, by the Rev. Mr Trafton, Mr. Thomas Griffin to Mrs. Sarah Hobbs.

In this city, Dr. Henry Cummings to Miss Harriet A. F. F. Brooks.

At Trinity Church, by the Rev. Mr. Watson, Thomas Murston Taylor Esq. Purser in the U. S. Navy, to Miss Louisa Maria Parker, 2d daughter of Samuel H. Parker, of this city.

At Portland, Me., S. R. Lyman, Postmaster, to Miss Christiana Blanchard, daughter of Samuel Blanchard, Esq.

In Northhampton, 16th inst. by the Rev. Mr. Watson of Boston, Mr. Agustus Clark, to Miss Louisa Stoughton Watson.

At New York 8th inst Mr. Charles R. King, son of Gov. King of R. I., to Miss C. A. Potts, daughter James M. Potts Esq. both of Johnston, R. I.

## DEATHS.

On the 15th inst. Mrs Elizabeth Stone Gray, wife of S. C. Gray, Esq. of this city, and daughter of the late Joseph White, Jr. Esq of Salem, aged 33 years.

At Duxbury, 15th inst, Ezra Weston, Esq, an active and successful Merchant, and long known as one of the largest ship owners in Massachusetts, 70.

In Needham, Aug 10, Alice Brooks, youngest child of Rev Alexander Young, of Boston, 8 mos.

In Portsmouth, 14th inst. Joseph Hurd. Esq. in his 90th year, formerly of Charlstown, Ms. Mr. H. was a distinguished merchant in this city fifty years since.

At Newburyport, Leonard Smith, Esq. for many years an eminent merchant of that town, 95.

At Sandwich, 2d inst, Rev Jonathan Burr, in the 86 year of his age.

In Cummington, July 27, Obed Shaw, a soldier of the revolution, 87.

In New York, August 13, Dr. John Patten Emmet, son of the late Thomas Addis Emmet, and for the last 17 years Professor of Chemisty and Materia Medica in the University of Virginia.

At Ceylon, May 9th, at Batticotta Mission, Mrs Eunice T. wife of Rev J. C. Smith, formerly of Paxton, Mass., 27.


NEW BOOK OF CHURCH MUSIC—The Boston Musical Education Societies collection of Church Music—Consisting of original Psalm and Hymn tunes, select pieces, chants, &c., including compositions adapted to the service of the Protestant Episcopal Church, edited by B. F. Baker, President of the Society, and director of the music at Dr Channing's Church, and J. B. Woodbury, organist at the Odeon. Teachers and others attending the convention are requested to call on the publisher, 133 Washington street, and examine the above work.
a20 SAXTON & PEIRCE.

COOLEY'S TRAVELS—The American in Egypt, with rambles through Arabia Petræa and the Holy Land, during the years 1839 and '40; illustrated with numerous steele engravings, &c., in one hand some volume octavo, of 600 pages.
All new books received as soon as published, and for sale to the Trade and retail on the best terms.
a20 SAXTON & PEIRCE, 133 Wash. st

GREAT NATIONAL WORK.

TAPPAN & DENNET, No. 114 Washington st., Boston, are now publishing by subscription, in fourteen numbers, at the low price of twenty-five cents each number, the Life of Washington, by Jared Sparks. Each No. to contain between 40 and 50 pages, and to be embelli-hed with the following fine steel and copperplate engravings, viz:
1. Portrait of Washington, at 40, by Peale. 2. Portrait of Mrs. Washington, at 26, by Woolaston. 3. View of Mount Vernon. 4. Battle of Braddock's Defeat. 5. Head Quarters at Cambridge. 6. Plain of Boston and Environs. 7. Head Quarters at Morristown. 8. Head Quarters at Newburg. 9. Plan of Farms at Mount Vernon. 10. Battle of the Brandywine. 11. Portrait of Washington, by Stuart. 12. Encampment at Valley Forge. 13. Battle of Germantown. 14. Facsimilie of Washington's Hand Writing.
The Portraits were copied from the original paintings. The plans, sketches, and other engravings, have been compiled from the best drawings, as well English and French as American. Special aid was derived from a series of manuscript drawings in the possession of General Lafayette, which are executed with scientific accuracy and beauty. The first number is issued, and can be had of the publishers. a20

GAITER SHOES! GAITER SHOES!!—At Great Bargains, the subscriber wishing to reduce his extensive stock of Gaiter Shoes, offers them at prime cost. Persons in want of a first rate article at a low price, will call at T. H. BELL'S, 155 Washington st., opposite the Old South Church.
a20 3wis

KID TIES AND SLIPS—A large assortment of Ladies Kid Ties and Slips, from fifty cents to one dollar and a half—also, an extensive stock of Childrens, Boys and Misses Shoes, of all colors and qualities, constantly on hand, and at the lowest market prices. T. H. BELL, 155 Washington st., opposite the old South Church. 3wis a20

A MEMOIR of the Life and Writings of Rev. Jonathan Mayhew, D. D., pastor of the west church and society in Boston, from June 1747 to July 1766, by Alden Bradford, L. L. D.—for sale at SIMPKINS'S, 21 Tremont Row. a20

VALUABLE UNITARIAN PUBLICATIONS.
No. 1. The Four Gospels, with a commentary, by A. A. Livermore, 2vols, 12mo; 2. Academedical Lectures on the Jewish Scriptures and Antiquities, by J. G. Palfrey, DD. LL.D., 2vols 8vo.
3. Norton on the Genuineness of the Scriptures, 1 vol, 8vo. 4. A statement of reasons for not believing the doctrines of Trinitarians concerning the nature of God, and the Person of Christ, by Andrews Norton, 1vol, 12mo.
5. A new translation of the Hebrew Prophets, arranged in Cronological Order, 3vols, 12mo. 6. A new translation of the Book of Psalms, with an introduction, by G. R. Noyes, 1vol, 12mo.
7. An amended version of the Book of Job, with an introduction, and notes chiefly explanatory, by G. R. Noyes, 2d edition, revised and corrected, 1vol, 12mo. 8. The works of Joseph Steven Buckminster, with the memoirs of his life, 2vols, 12mo.
9. The works of Wm. E. Channing, D. D. first complete American edition, with an introduction, 5 vols, 12mo.
10. Sermons on duties, belonging to some of the conditions and relations of private life, by John G. Palfrey, D. D., 1vol 12mo. 11. Last Thoughts on Important Subjects, by Noah Worcester, D D, 1vol, 12mo.
12. The Unitarian, conducted by Bernard Whitman, 1vol, 8vo. 13. Views of Christian truth, piety and morality, selected from the writings of Dr. Priestly, by Henry Ware, Jr. 1vol, 12mo.
14. Lives of eminent Unitarians, by the Rev. W. P. Turner, Jr. M. A., 12mo. 15. Tracts of the American Unitarian Association, 15vols, 12mo.
16. Friendly letters to a Universalist, on Divine rewards and punishments, by Bernard Whitman, 12 mo. 17. Observations on the Bible, 12mo.
18 The last days of the Saviour or History of the Lords Passion, from the German, by Rev S. Osgood, 1vol, 12mo.
For sale by J. MUNROE & CO, 134 Washington st. a20

ENGLAND OPPOSED TO SLAVERY—Or some remarks upon 'An examination into the real causes of the war against the United States, and an appeal to the other powers of Europe against the purposes of England.' Price 12 1-2 cents. Just published—for sale by W. CROSBY & CO., 118 Washington st. a20

TO TRAVELLERS—Pocket Maps of all the New England States; Mitchell's Travellers' Guide through the United States; Bowen's Picture of Boston, or the Citizen's and Stranger's Guide to the Metropolis of Massachusetts and its Environs. The Traveller's Own Book to Saratoga Springs, Niagara Falls and Canada; The Picturesque Pocket Companion through Mount Auburn, with 60 engravings, etc. etc. For sale by W. CROSBY & CO., 118 Washington st. a20

WANTED—A few copies of the Nos. of the Monthly Miscellany of Religion and Letters, for February and March, 1840, for which the full subscription price will be paid, or other numbers given in exchange. WM. CROSBY & CO, Publishers, 118 Washington st. a13

LADY'S BOOK FOR AUGUST—This beautiful monthly is just received, and is embellished with two splendidid engravings, 'The Fortune Teller and Village Scene,' by Misses Jones and Humphrey, besides contributions from the following talented persons—L. F. Tasistro, Walter, Rice, Arthur, Mrs Hale, Sigourney, Seba Smith, Miss Sedgwick, Francis, Leslie, L. I. —— L. A. Walmer and Morton McMichael—Price $3 per year, or 25 cents for a single No. For sale at the N. E. Periodical House, for the supply of all American and Foreign Periodical Books, &c. 121 Washington st. JORDAN & CO. a13

RANDOM SHOTS and Southern Breezes, containing critical remarks on the Southern States and Southern Institutions, with semi-serious observations on Men and Manners, by Louis Fitzgerald Tasistro, 2vs, 12mo. Just received and for sale by
a13 TAPPAN & DENNET, 114 Wash. st.

FOLSOM ON THE PROPHECIES OF DANIEL—A Critical and Historical Interpretation of Daniel. Just published—for sale by W. CROSBY & CO, 118 Washington st. a13

PEIRCE'S COURSE OF PURE MATHEMATICS.—1. Elementary treatise on plain and solid Geometry. 2. Elementary treatise on Algebra, to which are added Exponential Equations, 2nd edition, 12mo, containing

POEMS, BY ALFRED TENNYSON—Just published by WM. D. TICKNOR, corner of Washington and School streets, a beautiful edition in 2 vols, of the poems of this admired bard. From the many expressions of approbation which have followed this publication, we extract the following:
'Of the living poets of England—we include not the few choice spirits of Scotland—Tennyson at this time occupies perhaps the highest rank, and is destined to a wide and high regard'—Rev. R. W. Griswold.
'There are few living poets who can be compared with Tennyson, in those peculiar, distinctive qualities, which raise the true poet to that quick apprehension of spiritual beauty, which furnishes him with perpetual inspiration, and to the glad world an overflowing song.'—Providence Journal. a6

MISS SARAH LAKE, Corset Maker, would inform her customers that all orders for the future will be left at M. Ackermans Bonnet Rooms, 308 Washington st.
☞ Miss S. LAKE will be at the shop the first day of every month. a6

MECHANIC'S OWN BOOK, and Artist's Guide, embracing the portion of Chemistry applicable to the mechanic arts, with abstracts of Electricity, Galvanism, Pneumatics, Optics, Astronomy, and Mechanical Philosophy; also, Mechanical exercises in iron, steel, lead, and a variety of useful receipts, &c., extending to every profession and occupation in life; by James Pilkington: 12mo. For sale by W. CROSBY & Co., 118 Washington street. august 6

HAYWARD'S FAUST.—Faust: a Dramatic Poem, by Goethe., translated into English Prose, with Notes, &c.; by A. Hayward: 12mo. First American edition. For sale by W. CROSBY & Co., 118 Washington street. a6

FENELON ON THE EDUCATION OF DAUGHTERS.—A Treatise on the education of Daughters, translated from the French of Fenelon—second edition, 18mo.—Just received by W. CROSBY & CO., 118 Washington street. a6

AMERICAN INSTITUTE OF INSTRUCTION.

THE Committee of Arrangements of the American Institute of Instruction give notice that the Institute will hold its next Annual Meeting at New Bedford, on TUESDAY, the 16th of August, and will continue in session three days.
The Introductory Address before the Institute will be given by Rev. Dr Potter, of Union College, and Lectures are expected from Messrs. Horace Hann, G. B. Emerson, S. G. Howe, Prof Sears of Newton, Rev. Mr Cushman of Boston, Messrs. H. Wood of Cambridge, S. J. Smith of Hingham and E. Weston of Boston. In the intervals between the lectures, discussions will be held upon several subjects interesting to the teacher, and having immediate reference to the business of the Common School.
All Teachers, public and private, and all persons interested in Education, are invited to attend these meetings of the Institute, hear the lectures, and take part in the discussions. On Thursday the 18th August, the County Common School Convention will be held. jy 30

BURNET ON THE THIRTY-NINE ARTICLES—An Exposition of the Thirty-Nine Articles of the Church of England, by Gilbert, with an Appendix, containing the Augsburg confession, &c., revised and corrected, with copious notes and additional references, by Rev. James R. Page, A. M.—of Queens College, Cambridge, minister of Carlish Chapel, Lambeth—this day received and for sale by TAPPAN & DENNET, 114 Washington st. j30

ELEMENTS OF PRATICAL KNOWLEDGE—Or, the Young Inquirer answered; explaining in question and answer, and in familiar language, what things daily used, seen, or talked of, are; what they are made of, where found and to what uses applied. Including articles of food and aliment, miscellanies in common use, metals, gems, jewellery, and some account of the principal inventions and most interesting manufactures, with illustrations—a new edition, revised by the Secretary of a scientific society, in 1vol, 18mo—for sale by J. MUNROE & CO, 134 Washington st. j30

SLAVERY AS IT IS IN THE U. S.—An inquiry into the history of Slavery, its introduction into the U. S., causes of its continuance, and remarks upon the abolition tracts of W. E. Channing, D. D.—by Rev. T C. Thornton. Just published and for sale by W. CROSBY & CO., 118 Washington street july 30

GURLEY'S MISSION TO ENGLAND.—Mission to England in behalf of the American Colonization Society, by Rev. R. R. Garley—12mo. For sale by W. CROSBY & CO., 118 Washington street. july 30

TRANSCENDENTALISM.—An Essay on Transcendentalism—12mo, 104 pages. This day published—for sale by W. CROSBY & CO., 118 Washington street. july 30

PRESIDENTIAL VETO—In press and will be published in a few days, Observations on the late Presidential Veto, together with a plan for a change of the Constitution relative to this power.
j30 J. MUNROE & CO, 134 Washington st.

TOWNSEND FEMALE SEMINARY.

THE FALL TERM of the Seminary will commence on Wednesday, Aug. 24th. Tuition as usual. Board and Washing, &c. per week 1.62 1 2.
A. G. STICKNEY, Sec'y.
Townsend, July 18, 1842. j23

CLARK'S LECTURES—Lectures to Young Men, delivered in the first and second Presbyterian Churches in the city of Washington, and in the second Presbyterian Church in Alexandria, D. C., by Rufus W. Clark, A. M., pastor of the second Presbyterian Church, Washington—Just received and for sale by TAPPAN & DENNET, 114 Washington st. j30

YOUNG'S CHRONICLES OF THE PILGRIMS.—Chronicles of the Pilgrim Fathers of the colony of Plymouth, from 1602 to 1625; now first collected from original records and contemporaneous printed documents, and illustrated with notes, by Alexander Young—1 vol. 8vo. For sale by TICKNOR, corner of Washington and School streets. jy 23

NORTHFIELD ACADEMY.—The subscriber, a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.
Northfield is beautifully situated in the valley of the Connecticut, 14 miles from Brattleboro', and about 80 from Boston, between which places a stage passes daily.
T. PRENTISS ALLEN.
Northfield, Aug. 13, 1842.

LIVES OF EMINENT MECHANICS—Memoirs of the most eminent American Mechanics. Also, Lives of distinguished European Mechanics; together with a collection of Anecdotes, Descriptions, &c, relating to the mechanic arts. Illustrated by fifty engravings, by Henry Howe, 1vol, 12mo. For sale by TAPPAN & DENNET, 114 Washington st. a13

ALUMNI OF HARVARD UNIVERSITY.—The Annual Meeting of the Association of the Alumni of Harvard University, will be holden in University Hall, Cambridge, at ten o'clock, on Tuesday, August 23d, (the day preceeding Commencement.) An Address will be delivered by the Hon. Joseph Story; after which, and other exercises, the Alumni will dine together in Harvard Hall.
All Graduates of the University are earnestly invited to attend, and unite in the celebration. Those who intend so doing, are requested to give notice to some member of the Committee of Arrangements, on or before the 7th of August, in order that suitable preparations may be made for the dinner—the tickets for which will be one dollar each.
The Officers of the Association are: John Quincy Adams, President; Joseph Story, and Edward Everett, Vice-Presidents;—John Pickering, Horace Binney, Lemuel Shaw, Leverett Saltonstall, James G. King, Nathaniel L. Frothingham, Peleg Sprague, Directors; B. R. Curtis, Secretary.
The following individuals have been duly appointed the Committee of Arrangements, viz: John P. Bigelow, William Dwight, Patrick Grant, George T. Bigelow, Thomas Hopkinson, Alanson Tucker, H. Brimmer, Inches, William Dehon, Charles Henry Parker, Samuel Parkman, Jr. William W. Greenough, Samuel L. Abbott, Jr.
Published per order of the Committee.
JOHN P. BIGELOW, Chairman.
july 23

STUART ON STEAM ENGINES—Historical and descriptive Anecdotes of Steam Engines, and of their inventors and improvers, by Robert Stuart, Civil Engineer, 2vols, 18mo, plates and portraits—for sale by J. MUNROE & CO, 134 Washington st. j30

WILL BE PUBLISHED the first of August, the American in Egypt, with rambles through Arabia Petræa and the Holy Land, during the years 1839 and '40, by James Ewing Cooley, illustrated with numerous Steel Engravings, &c. Complete in one handsome volume, octavo, of six hundred pages.
j30 SAXTON & PEIRCE, 133 Washington st.

TURNER'S, HISTORY OF THE ANGLO SAXONS.—The history of the Anglo Saxons, from the earliest period to the Norman Conquest, by Sharon Turner, F. A. S., R. A. S. L., author of The Sacred History of the World—in 2 vols. 8vo. For sale by TICKN

## POETRY.

*For the Register and Observer.*

### 'PRAY WITHOUT CEASING.'

By the gleam of thy hearth-light at eventide,
Where the loved ones are gathering side by side;
When the voices of kindred thy spirit thrill,
And the breath of life's tumult is hushed and still;
When the peace that is born of the twilight hour,
Comes pure as the breeze from some fairy bower;
When the woes of thy bosom have cease l their sway,
Turn not from the altar of incense away.

When the morn cometh gaily on silvery wing,
And the hills from their summits the shadows fling;
When the birds' sweet carol sweeps over the plain,
And through dingle and highland is echoed again;
When nature her mantle of praise puts on,
And the stilly silence of night hath gone;
When thy waking eyes on earth's glories rest,
Oh gather in prayer the first thoughts of thy breast.

When the quiet of midnight is over thy way,
And the star-light doth guard thee with holiest ray;
When thought on its spirit wing swiftly is sped,
To the home of the absent, or shades of the dead;
When the wild forest-music hath passed like a dream,
And slumber hath stolen o'er mountain and stream;
When the dew and the moonbeam are bathing thy brow,
With thy heart-hallowed tribute forget not to bow.

When the light of the golden noontide beam
Is pouring upon thee its welcome gleam;
When thy hand to thy daily toil is bent,
And thy cares and thy pleasures are sweetly blent;
When thou drinkest of gladness at every rill,
And hope's fondest visions thy spirit fill;
When thy heart doth rejoice in its gladsome day,
Then remember thy Maker, and watch and pray.

When the earth looks bright to thy kindling eye,
And garlands of pleasure around thee lie;
When thou hearest nought save the gentle chime,
That makes of the world some angel clime;
When the woven chain of thy love is strong,
And no discord trembles amid thy song;
When thou boundest on, in thy velvet way,
Gird on thee thy armor, and watch and pray.

When the breath of sorrow sweeps over thy soul,
And the wave and the tempest around thee roll;
When the friends thou hast trusted, are changed and cold,
And thou gatherest dross for thy promised gold;
When thou seest the visions all melt in gloom,
That have cheered thee on with their fancied bloom;
When thy heart is full with its grief and care,
Pour thy burden of anguish to God in prayer.

It will yield thee a victory over each hour;
It will bring back the roses to gladden thy bower;
It will give thee that peace, which the world with pride,
And the breath of its scorn can cast never aside;
It will be to thy bosom a breastplate and shield,
Bring thee conqu'ring forth, from life's battle-field;
It will tune in thy harp, each lung echoless string,
Bear thee on in thy joy, to thy home and thy King.

*Waltham.* L. B. T.

### A LESSON ON PULPIT ELOQUENCE.

[From 'scenes in Goethe's Faust,' translated by A. H. Everett, in the Boston Miscellany of Literature and Fashion.] Wagner is a student in Theology.

*Wagner (enters.)*

Forgive me, sir! I heard your declamation,
And thought you must be reading some Greek play.
I long have wished to mend my recitation:
'Tis necessary at the present day.
A clergyman, indeed—'tis often said,
Should to an actor go to learn his trade.

*Faust.*

Aye!—if he mean himself to be a player;
And that is not unfrequently the case.

*Wagner.*

But how should one, who hardly feels the air,
Or sees the light, except on holidays,
Chained to his parchment rolls, without vacation,
Know anything of graces or persuasion?

*Faust.*

Persuasion, friend, comes not by toil or art;
Hard study never made the matter clearer:
'Tis the live fountain in the speaker's heart,
Sends forth the streams that melt the ravished hearer.
Then work away for life; heap book on book,
Line upon line, and precept on example:
The stupid multitude may gape and look,
And fools may think your stock of wisdom ample:
But all remain unmoved: to touch the heart—
To make men feel, requires a different art.
For touching hearts the only secret known,
My worthy friend, is this;—to have one of your own!

*Wagner.*

But still the manner's everything in preaching:
I know it, though I fail in that partic'lar.

*Faust.*

Manner! find out some matter worth the teaching,
Nor be for words and forms a barren stickler.
The spirit's all;—no matter for the letter.
Good sense and truth are good enough for men.
Hast anything to say? Out with it then!
And the more natural the style, the better.
Your pompous words—your phrases nicely joined
Will find the people deaf as an adder;
They're but dry leaves, that rustle in the wind,
No comfort for the soul;—peas in a bladder.

## MISCELLANEOUS.

### THE HASTY WORD.

The following touching story we copy from the Daily American, in which paper it is credited to the Knickerbocker.

'A few months ago I buried my eldest son, a fine manly boy of eight years of age, who had never had a day's illness until that which took him hence to be here no more. His death occurred under circumstances particularly painful to me. A younger brother, the next in age to him, a delicate, sickly child from a baby, had been down for nearly a fortnight with an epidemic fever. In consequence of the nature of the disease, I used every precaution that prudence suggested, to guard the other members of my family against it. But of this one, my eldest, I had but little fear; he was so rugged and so generally healthy. Still, however, I kept a vigilant eye upon him, and especially forbade his going into pools and docks near his school, which he was prone to visit.

'One evening I came home wearied with a long day's hard labor, and vexed at some little disappointments, and found that he also had just come into the house, and that he was wet, and covered with dock-mud. I taxed him with disobedience, and scolded him severely—more so than I had ever done before; and then harshly ordered him to his bed. He opened his lips, for an exculpatory reply as I supposed, but I sternly checked him; when with a mute, sorrowful countenance, and a swelling breast, he turned away and went slowly to his chamber. My heart smote me even at the moment, though I felt conscious of doing but a father's duty. But how much keener did I feel the pang when I was informed in the course of the evening by a neighbor, that my boy had gone to the dock at the earnest solicitation of a younger and favorite playmate, and by the especial permission of his school-master, in order to recover a cap belonging to the former, which had blown over the wharf. Thus I learned that what I had treated with unwonted severity as a fault, was but the impulse of a generous nature which, forgetful of self, had hazarded perhaps life for another. It was but the quick prompting of that manly spirit which I had always endeavored to engraft upon his susceptible mind, and which, young as he was, had already manifested itself on more than one occasion.

'How bitterly now did I regret my harshness, and resolve to make amends to his grieved spirit in the morning! Alas! that morning never came to him in health. Before retiring for the night, however, I crept to his low cot, and bent over him. A tear had stolen down upon his cheek, and rested there. I kissed it off; but he slept so sweetly and so calmly, that I did not venture to disturb him! The next day he awoke with a raging fever on his brain, and in forty eight hours was no more! He did not know me when I was first called to his bed-side, nor at any moment afterward, though in silent agony I bent over him until death and darkness closed the scene. I would have given worlds to have whispered one kind word in his ear, and have been answered; but it was not permitted. Once indeed a smile, I thought of recognition, lighted up his eye, and I leaned eagerly forward. But it passed quickly away, and was succeeded by the cold unmeaning glare, and the wild tossing of the fevered limbs, that lasted till death came to his relief.

'Every thing I now see that belonged to him reminds me of the lost one. Yesterday I found some rude pencil sketches, which it was his delight to make for the amusement of his younger brother; to-day, in rummaging an old chest I came across his boots, still covered with dock-mud as when he last wore them; and every morning and evening I pass the ground where his voice rang the merriest among his playmates. All these things speak to me vividly of his active life; but I cannot, though I often try, recall any other expression of his face than that mute, mournful one with which he turned from me on the night I so harshly repulsed him. Then my heart bleeds afresh. Oh! how careful should we all be, that in our daily conduct toward those little beings sent us by a kind Providence, we are not laying up for ourselves the sources of many a future bitter tear! How cautious, that neither by inconsiderate word or look we unjustly grieve their generous feeling! And how guardedly ought we to weigh every action against its motive, lest in a moment of excitement we be led to mete out to the venial errors of the heart the punishment due only to wilful crimes? Alas! perhaps few parents suspect how often the sudden blow, the fierce rebuke, is answered in their children by the tears, not of passion, not of physical or mental pain, but of a loving but grieved or outraged nature.'

### HOW TO GET RICH.

It is not so much that people may get rich, as it is that they may attain an independence and quietness of mind highly favorable to intellectual and moral culture, that we quote and recommend the following sentiments.

They are taken from 'the Manual of Self Education.' Jordon, & Co, publishers.

Almost every merchant has been rich, or at least prosperous, at some point of his life; and if he is poor now, he can see very well how he might have avoided the disaster which overthrew his hopes. He will probably see that his misfortunes arose from neglecting some of the following rules:—Be industrious. Every body knows that industry is a fundamental virtue in the man of business. But it is not every sort of industry which tends to wealth. Many men work hard to do a great deal of business, and after all make less money than they would if they did less. Industry should be expended in seeing to all the details of business—in careful finishing up of each separate undertaking, and in the maintenance of such a system as will keep every thing under control.

Be economical. This rule also is familiar to every body. Economy is a virtue to be practiced every hour in a great city. It is to be practised in pence as much as in pounds. A shilling a day saved, amounts to an estate in the course of a life. Economy is especially important in the outset of life, until the foundations of an estate are laid. Many men are poor all their days, because when their necessary expenses were small, they did not seize the opportunity to save a small capital, which would have changed their fortunes for the whole of their lives.

Stick to the business in which you are regularly employed. Let speculators make their thousands in a year or day; mind your own regular trade, never turning from it to the right hand or the left. If you are a merchant, a professional man, or a mechanic, never buy lots or stocks unless you have surplus money which you wish to invest. Your own business you understand as well as other men; but other people's business you do not understand. Let your business be some one which is useful to the community. All such occupations possess the elements of profit in themselves, while mere speculation has no such element.

Never take great hazards. Such hazards are seldom well balanced by the prospects of profit; and if they were, the habit of mind which is induced, is unfavorable, and generally the result is bad. To keep what you have, should be the first rule; to get what you can fairly, the second.

Do not be in a hurry to get rich. Gradual gains are the only natural gains, and they who are in haste to be rich, break over sound rules, fall into temptations and distress of various sorts, and generally fail of their object. There is no use in getting rich suddenly. The man who keeps his business under his control, and saves something from year to year, is always rich. At any rate, he possesses the highest enjoyment which riches are able to afford.

Never do business for the sake of doing it and being counted a great merchant. There is often more money to be made by a small business than a large one; and that business will in the end be most respectable which is most successful. Do not get deeply in debt; but so manage as always, if possible, to have your financial position easy, so that you can turn any way you please.

Do not love money extravagantly. We speak here, merely of getting rich. In morals, the inordinate love of money is one of the most degrading vices. But the extravagant desire of accumulation, induces an eagerness, many times, which is imprudent; and so misses its object from too much haste to grasp.

### THE LEARNED BLACKSMITH.

Annexed is the latter portion of an interesting letter, printed sometime since in the Southern Literary Messenger, from Mr. Burritt, of Worcester, who is said to have acquired, by his unaided industry, a knowledge of *fifty different languages.*

An accidental allusion to my history and pursuits, which I made, unthinkingly, to a friend, was, to my surprise, brought before the public as a rather ostentatious *debut* to the world; and I find myself involved in a species of notoriety, not at all inconsonance with my feelings. Those who have been acquainted with my character, from my youth up, will give me credit for my sincerity when I say, that it never entered my heart to blazon forth any acquisition of my own. I had, until the unfortunate *denouement* which I have mentioned, pursued the even tenor of my way, unnoticed, even among my brethren and kindred. None of them ever thought that I had any particular *genius*, as it is called; I never thought so myself. All that I have accomplished, or expect or hope to accomplish, has been and will be, by that plodding, patient, persevering process of accretion, which builds up ant-heaps, particle by particle, thought by thought, fact by fact. And, if ever I was actuated by ambition, its highest and furthest aspiration reached no further, than the hope to set before the young men of my country an example, in employing those invaluable fragments of time, called 'odd moments.' And, sir, I should esteem it an honor of costlier *water* than the tiara encircling a monarch's brow, if my future activity and attainments should encourage American *workingmen* to be proud and jealous of the credentials which God has given them to every eminence and immunity in the empire of mind. These are views and sentiments with which I have set down, night by night, for years, with blistered hand and brightening hope, to studies which I hoped might be serviceable to that class of community to which I am proud to belong. This is my *ambition.* This the goal of my aspiration. But, not only the *prize*, but the whole *course*, lies before me, perhaps beyond my reach. 'I count myself not yet to have attained' to any thing worthy of public notice or private mention; what I *may do* is for providence to determine.

As you expressed a desire, in your letter, for some account of my past and present persuits. I shall hope to gratify you on this point, and also rectify a misapprehension which you and many others may have entertained of my acquirements. With regard to my attention to the languages, (a study which I am not so fond of as mathematics,) I have tried, by a kind of practical and philosophical process, to contract such familiar acquaintance with the head of a family of languages, as to introduce me to the other members of the same family. Thus studying the Hebrew very critically, I became readily acquainted with its cognate languages, among the principa. of which are the Syriac, Chaldaic, Arabic, Samaritan, Ethiopic, &c. The languages of Europe occupied my attention immediately after I had finished my classics; and I studied French, Spanish, Italian, and German, under native teachers. Afterwards I persued the Portuguese, Flemish, Swedish, Norwegian, Icelandic, Welsh, Gælic, Celtic. I then ventured on, further east, into the Russian empire; and the Sclavonic opened to me about a dozen of the languages spoken in that vast domain, between which the affinity is as marked as that between the Spanish and Portuguese. Besides these, I have attended to many different European dialects, still in vogue. I am now trying to push on, eastward, as my means will permit, hoping to discover still further analogies among the Oriental languages, which will assist my progress. I must now close this hasty though long letter, with the assurances of my most sincere respect and esteem.

ELIHU BURRITT.

*To Th. Nelson, M. D.'*

### SUPREMACY OF LAW.

It is the duty of every American citizen sacredly to sustain law. Earth has never seen a despot who rode upon a more fiery steed, or swayed a more bloody sceptre, or who trampled upon human rights with a more callous heart than anarchy. It is in anarchy that death on the pale horse may find an appropriate antitype. Law is the essence of the Deity, the genius of the Bible, the guardian angel of humanity.

Our country is yet in its childhood.—Its national character is not yet mature. What it will be is not yet decided. It is estimated that annually three hundred thousand persons are transported from the Eastern hemisphere to the new world. The great majority of these are uncultivated in morals and in mind, accustomed only to be kept in awe by the gleaming bayonets of a standing army, and by the supernatural terrors of a debasing superstition. —Intoxicated by a few inspirations of the air of liberty, by the consciousness of powers undreamed of before, they gather around our ballot boxes, the inflammatory materials for tumult, or the inviting dupes of the designing.

No matter what the public excitement; no matter how intense the irritation, that hand is indeed suicidal that would unleash the bloodhounds of anarchy for retribution. When those furies sweep the streets, like the midnight's howling storm, they are all undistinguishing in the object of their desolation. Now the brothel is torn to fragments, and now the refined dwelling of piety and prayer is sacked and burned. The grog shop blazes to-day—the temperance hall to-morrow. Now is demolished the theatre, Satan's temple—and now the church, God's sanctuary. The Catholic priest is hunted by the mob this week, the Protestant clergyman the next. To-day it is this editor who has perpetrated the atrocious crime of expressing an unpopular opinion—and to-morrow it is his neighbor who receives paternal chastisement from these blind furies who have usurped the guardianship of the press, and whom that very press may have warmed and nursed into life and venom.

Let then the sentiment be as immovable as the eternal granite of the Rocky Mountains, that law MUST BE AMD SHALL BE SUSTAINED. Let it be understood that the government has resistless resources which it can and will bring into requisition, if needful, for the protection of its citizens. Let every true patriot hold himself a volunteer —a minute man to defend *Law*, and for her defence, let him hold pledged life, fortune and sacred honor.

When we contemplate the gathering millions filling our land; the mental darkness and sensual passions of such vast multitudes, the diversity in fortune, which industry, talent, and that success which is above all human control, will necessarily produce; the variety of opinions and interests which must prevail; we cannot magnify the importance of sustaining inviolable law.—*Rev. J. S. C. Abbott.*

### A DESCRIPTION.

(From the Lowell Journal.)

A correspondent thus describes an evening at Church on the Virginia shore of the Potomac:—

As we walked the short half mile between the cottage and the church, the stars shone in beauty amid the still rosy tints of the west, the night-hawk stooped towards us as he wheeled in his airy circles, and the whip-poor-will in the adjoining meadows sounded his mournful note. Arrived at the churchyard we picked our way among the old brown tombstones, their quaint devices contrasted here and there with others of more modern pretentions in white marble, and entering the church, took our seats in silence. We were early, but as the church gradually filled, it was interesting to watch group after group, as it noiselessly measured the aisles, and sunk quietly upon the cushioned seats. Now and then, a pair of bright eyes would glance curiously around from beneath a gay bonnet, and a stray tress be thrown hastily aside; but alas! those clad in the habiliments of woe, too, too often moved, phantom-like, to their places; the lights, as they threw a momentary glare on their pale, care-worn faces, making more dark the badge which affection has assumed as a tame, tame index, of the inward grief. The slow toll of the bell ceased, the silence became more deep—an occasional cough—the rustling of a dress—the turn of a leaf alone breaking the perfect stillness.

The loud tones of the organ rose gently and sweetly, and the voluntary floated softly and mist-like over the assembly.

All became again silent. The venerable form of a man of four-score years, his hair bleached with the snows of eighty winters, rose slowly in the pulpit, and as with eyes closed, yet lifted to heaven, he feebly supported himself with out-stretched arms upon its cushions, we heard almost in a whisper, '*Let us pray, my brethren,*' fall tremulously from his lips. Naught but the perfect stillness enabled us at first to hear the sentences, pronounced with evident and painful effort; but as he advanced in prayer, that almost whisper became firm and distinct, and his palid cheek lighted up with a hectic flush, as he waxed eloquent in the presence of his maker.

His venerable features appeared to glow almost with inspiration, as he drew near the throne of the Holy One; and the hearts of the mourners beat more calmly, as they felt themselves carried into the presence of *Him who suffered.* More thoughtless than the swallow that skims the summer skies, must he have been, who could have heard that prayer, and not have joined with reverence in its solemnity. The closing words of his sermon still ring upon my ear, and long will remain stamped upon my memory.

'My children—Your fathers, and your fathers' fathers have listened to my voice. Generations have passed by me to their long account, and still my voice hath risen from this holy place. Woe! woe is me, if my Master hath looked upon me as a slack and unworthy servant to his people. My children, but a few short days and this trembling voice that still strives to teach His blessed will shall be hushed in that sleep which the Archangel's trumph alone shall break—this tottering form be laid beneath the mould from whence it came, there to remain till that trump shall demand its presence at the Judgment seat. But with the last tones of this voice, with the last grasp of these trembling hands, I extend to you this, your only light into the world to come.

'The sneers of human reason and vain philosophy shall desert you assuredly, my children, as you stand upon the edge of that precipice, where each of you alone must take the fated plunge into the deep darkness of the future—but this, this shall make clear your passage as brightest noonday. —My children—I look back upon you as I speak—my hand is on the door latch —my foot is on the threshhold—oh! when your short days like mine are numbered, may you with the same reliance on His mercy, say, Lo, Master we stand without—receive us into thy kingdom.'

As the service ended, it was good to see the kind hearted feeling with which the congregation gathered around the good old man—for he was pure, and sincere, and true; and of a verity as he said, his voice had arisen among them above the infant's wail, at the baptismal font—had joined them with cheerfulness at the marriage feast, and still been heard in solemn sympathy at the dark and silent grave. It was the last time he addressed them.—Not many days, and another produced the burial service of the dead in the green church yard, and the form of the venerable man was covered from their sight beneath the sod.

### TO PRESERVE BOOKS.

A few drops of any perfumed oil will secure libraries from the consuming effects of mould and damp. Russian leather, which is perfumed with the tar of the birch tree, never moulds; merchants suffer large bales of this leather to remain in the London docks, knowing that it cannot sustain any injury from damp. The manner of preserving books with perfumed oil was known to the ancients. The Romans used oil of the cedar to preserve valuable MSS. Hence the expression used by Horace, 'Digna cedro,' meaning any work worthy of being anointed with cedar oil, or in other words worthy of being preserved and remembered.

The Paris correspondent of the London Times gives a very interesting statement of the moral changes that are taking place in Paris. Twenty years ago, the fruits of the Voltairean period were everywhere visible. Impiety, blasphemy, and licentiousness, distinguished the conversation, in public and in private; the churches were deserted, and moral desolation reigned. At present, the churches are crowded on Sundays and holy days, by both sexes, and a general respect for religion is attributed, in a great measure, to the Queen Marie Amelia, who is pronounced an 'incomparable wife, mother, and christian.'


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